Malcolm H. Stern

THE BOOK OF JOB

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THE BOOK OF JOB

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HEBREW UNION COLLEGE

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TO THE BOYS

WHO HAVE BEEN MY PUPILS

AT

THE HEBREW UNION COLLEGE

IN AFFECTION AND ESTEEM

PREFACE

Popular appreciation of the Book of Job was slow to come. It was not until modern times that the book became generally accepted as "one of the grandest things ever written with pen," and that the hope expressed by its writer became realized that later ages might bring to his words the understanding to which the minds of his contemporaries were closed. Strange though it may seem, this is in reality not surprising, for up to the last decades of the eighteenth century the selfsame theology prevailed against which Job is depicted as in revolt. It was a theology which accepted as axiomatic the belief in individual material retribution, a theology which discredited human reason, and attributed divine authority to traditional lore or inherited beliefs, and because of the complete sway which this theology held over their minds, men through the ages were as unable to understand the spiritual issues described in the Book of Job as were the orthodox friends of Job in the writer's own day. Another serious theological barrier to the understanding of Job through the centuries was the dualistic conception rooted in paganism, with its Nature-worship and deification of physical forces, which from about the time the Book of Job was written, exercised an ever-growing influence over the thought of the world. By setting up the other world against this one and exalting the supernatural above the natural, Dualism fostered modes of thought and a spiritual outlook which were fundamentally opposed to the religious spirit and ideals of Job. It is plain that as long as the goal of human endeavor was seen in the life to come, and as long as the pursuit of truth was looked upon as mere presumptuousness inspired by the

Devil, men could not possibly have any real understanding of the soul struggle depicted in the drama of Job. They were perforce incapable of understanding how Job could yield, as he did momentarily, to doubt and despair, and yet maintain his faith in God, or how he should emphatically deny all hope in an hereafter, when obviously the solution of his enigma lay in immortality or resurrection. Above all, they were unable to grasp the positive reasoning that runs through the whole drama. And so they missed the two essential points, the hero's staunch assurance of God's presence in him, withal his realization of the overwhelming majesty of God, and his conviction that the moral law inherent in man is the supreme reality, the absolute guide for human life and conduct. Through the two thousand years during which Dualism held sway over the minds of men, the Book of Job was, of necessity, "a sealed book," even as were the writings of the prophets; and not until men's minds became liberated from the dualistic thrall, and a new era in the progress of human thought set in with the thought and tendencies which came to expression in the second half of the eighteenth century, was any adequate understanding of the book possible. The interpretation of Job which prevailed through the centuries previous to the middle of the eighteenth century shows this beyond peradventure of a doubt.

As early as the Greek translation of Job, we have, I believe, evidence that a fixed interpretation must have been current. Many of the astounding renderings of the Greek, many of the most perplexing deviations from the Hebrew, are due, not as is generally assumed, to any ignorance of Hebrew on the part of the translators, nor yet to the circumstance that their Hebrew copy differed materially from the Masoretic text, but to the fact that the Alexandrian translators were guided in their work by a traditional interpretation, which they accepted without question and followed as a matter of course. (It may be remarked in passing that the translators often show an ad-

mirable knowledge of subtle syntactical points, and also that those passages which are innocuous from the point of view of the dogmatic beliefs and religious sentiments of the age are, on the whole, well translated.) Proof of this may be seen in the fact that the strange renderings referred to are met with again in the Targumim and Mediæval Jewish Commentaries, neither of which can have been dependent upon the Greek; their agreement with the latter can, to my mind, be satisfactorily explained only on the ground of a traditional interpretation as source for all three. The renderings in question are much after the manner of the Midrash; they are arbitrary and fanciful, showing no regard for the grammatical structure or for the meaning of the words. An especially instructive example illustrating this is 12. 5–6. If we had only the Greek Version of these verses to go by, we could not but conclude, as Biblical scholars have invariably done, that the Greek had a radically different reading from that of the Masoretic text. The fact, however, that the rendering of these verses in the Greek is substantially the same as in Targum I and II and also in line with Rashi's interpretation, a thousand years later, and that in the case of these latter it is absolutely certain that it is the Masoretic text which is so arbitrarily interpreted, leaves no doubt as to the true character of the reading of 12. 5–6 in the Greek. Another interesting instance of the influence of the traditional interpretation is presented by 14. 12, 14, in which the Greek, and later the Christian and Jewish exegetes, did away with Job's denial of a hereafter — a proceeding, it may be remarked, which has found emulation among modern scholars. In this latter connection, 19. 25–27 may be cited, although not directly illustrating the point in question. Into these verses the belief in resurrection was carried by the Occidental Church, and here again the forced interpretation has been upheld by a number of modern scholars, among others even by some of those who correctly interpret 14. 12, 14. The fact that as early as the Greek translation a

distinctly biased and arbitrary interpretation of Job was established is of the utmost importance from the point of view of sound text-criticism. It dare not be lost sight of for a moment. It is of interest to us also in quite another respect, for who knows, anomalous as this may seem, whether the book would ever have found a place in Sacred Literature, would ever have come down to us at all, were it not for this same biased interpretation which it received at a comparatively early age.

There can be no question that the book must have met with violent disfavor from the writer's contemporaries, whose attitude, we may guess, was much like that of the friends in the poem. It is not improbable, indeed, that we have actual evidence of the hostility with which the book was regarded in the extreme text-disorder which mars a large part of it, chaps. 16–37. Text-disorder on a lesser scale is of course nothing unusual in ancient and mediæval literature, whether of the Orient or the Occident. The oftener a manuscript was copied, the more likely were mistakes and omissions to occur, and since writing was a most laborious operation in those days and writing material very costly, a copyist who happened to omit a line or more would not think of making a new copy on that account, but in the case of a short omission would add it in the margin of the page on which it occurred, and in the case of a lengthy one, in any available blank space in the manuscript. There were various methods employed to indicate where the omitted passage belonged, the commonest one, as far as we can judge, being the repetition of the last preceding or next following word or words of its context. Later copyists, however, working mechanically, after the manner of copyists, did not catch this point, and in the new copy which they were making simply inserted the omitted passage, cue-word and all, in the body of the page at the point where it happened to be found, instead of at the point, whether of the same or some other page, where it properly belonged. Now in the Book of Job, as well as in

the other Biblical books,[1] quite a number of passages became misplaced in this way, but they are by no means sufficient to account for the text-disorder which runs pretty well through chaps. 16–37. It seems to me more than probable, as I have already suggested, that this text-disorder is in large measure the result of the hostility with which the book met in the writer's own day. Without a doubt the book was considered sacrilegious, and it is not inconceivable, in fact it is easily possible, that the scroll may have been torn up to be publicly burned, just as two hundred years previously the prophecies of Jeremiah were torn up by Jehojakim before being consigned to the flames.[2] And to carry the parallel to the prophet himself, even as Jeremiah was spirited away by Shafan and so saved from the execution of the death-sentence,[2] may not possibly the Book of Job, by some means, have been saved from utter destruction by some devoted disciple, who, though unable to restore the original order, faithfully preserved every fragment of the mutilated copy. But about all this we can have no positive knowledge whatever. The only point of which we may feel certain is that the book was contrary to the orthodox spirit of the times — a fact which makes its acceptance in the Old Testament Canon a most perplexing problem. If we had but some record of the circumstances which brought about the inclusion of the book in Sacred Literature, we would be afforded an insight into the crosscurrents of thought and the spiritual life of those times which is at present denied us.

The great diversity of views on the part of modern scholars regarding the meaning of Job is attributable in large measure to the text confusion of chaps. 16–37 and to the distorted reading of 38. 2 and 40. 8 in the Hebrew. As to the latter, I believe my discovery in the Greek version of what is indubitably

[1] I have pointed out a number of such instances in prophetic literature in *The Prophets of Israel*, p. 260f.

[2] See *The Prophets of Israel*, pp. 25–41.

the original text of these two lines throws an altogether new light on God's revelation amidst the storm and illuminates the drama as a whole. Common sense and poetic justice have been confounded by the accepted reading of 38. 2 and 40. 8. Taking the Greek reading of these verses, however, for the correct one, I believe that we get a meaning of Job that is at once logical, consistent and satisfying. As to the text confusion of chaps. 16–37 it must be granted that this has been a large factor in obscuring the meaning of the poem and leading the student astray, but it is important to recognize that theological bias and sundry preconceived conclusions have also played no small part in beclouding the thought which the author meant to convey. An instance of theological bias has already been referred to; various other instances might be adduced. It may not be amiss to mention that even to-day the belief in material retribution is occasionally found lingering in the minds of modern interpreters. An excellent illustration of how an interpretation may be determined by a preconceived theory is furnished by the prevalent misinterpretation of chap. 28. This chapter, which is of central importance for the proper interpretation of Job, has as a rule been taken, quite in the way of a foregone conclusion, to express the Logos-idea, and in consequence has been discarded by the majority of modern scholars as an interpolation.

The reconstruction of chaps. 16–37, which I present in this volume, is based on a careful study, covering many years, of both the Hebrew text and the Ancient Versions, chief among the latter being the Greek with its various daughter translations, the Syro-Hexaplar, the Latin translation by St. Jerome, the fragments of the Vetus Latina, the Coptic-Bohairic, and especially the Coptic-Sahidic translation. I have, through the years, as it suggested itself to me, presented this reconstruction to the students in my Job class at the Hebrew Union College. By the fall of 1915 I felt that I had it fairly complete,

with the exception of the last speech of Bildad. As to this speech, I had been long convinced that it must originally have included the greater part of chaps. 34–36; the difference in style and tenor between chaps. 34–36 and chaps. 32 and 33 — added to my discovery of a large part of Job's concluding speech in chaps. 36 and 37 — pointed to such a conclusion. But I hardly dared entertain the hope that I should ever be able to dig out from the Elihu speech the constituent parts of the Bildad speech in any sort of continuity, until in the summer of 1919, while making a last attempt, I happily came upon the beginning of the speech, and after that it was comparatively easy to disentangle the remaining parts. To what extent I have been successful in restoring sequence and order in chaps. 16–37 — and this, when all is said and done, must be the final test — I must leave it to the critical reader to judge for himself. Biblical scholars will, I trust, be materially aided in forming a judgment by the inclusion in the present volume of the Hebrew text of Job, revised and rearranged according to my findings. The emendations in this text will be readily distinguished by reason of their being vocalized.

I venture to hope that the interpretation which follows naturally and logically, as it seems to me, from the rearranged text may be found to bring out and sustain a deeper and a more satisfying meaning of the poem than do the various interpretations of Job that have been hitherto presented — more satisfying, I should say, both to the reason and the literary sense.

As to my translations, which in not a few places are radically different not only from those of the English Bible but also from those prevailing in modern Commentaries, Biblical scholars, I believe, will find them in each case to be the result of a minute study of the text, in particular of the subtle syntactical points often involved. My aim throughout has been to accomplish not only an accurate, but an idiomatic rendering, that is to say,

wherever possible I have translated Hebrew idiomatic expressions by their English equivalents. A literal translation of idiomatic expressions is by no means a true translation. My translations, as they appear in the following pages, have for many years been given in substantially the same form in my classroom.

I have purposely refrained from any attempt to consider the meter of Job, for the reason that in my opinion all theories about the Hebrew meter are bound to be conjectural as long, for one thing, as we are in the dark about the word- and sentence-accent of Hebrew while it was a spoken language, to say nothing of other important points of Hebrew prosody which would have a distinct bearing on the Hebrew meter.

I wish here to acknowledge my indebtedness to the young men who from year to year have formed my classes at the Hebrew Union College. I have found a constant stimulus in their open minds, their vigorous enthusiasm, and, I must not omit, their ready wit. To the Class of 1921 especially I wish to express my gratitude for the earnest appreciation and the cheering loyalty with which they have followed the progress of this work. Were it possible, I should wish also to acknowledge what I owe to my wife through the years these Job-studies have been under way. Her sympathy has been so generous, however, her help so manifold, that it were vain to try to estimate the measure of my debt.

M. B.

September, 1920.

TABLE OF CONTENTS

PAGE

ABBREVIATIONS AND SIGNATURES xvii

PART I
INTRODUCTION

CHAPTER I

THE RELATION OF THE PROLOGUE TO THE DIALOGUES . . 3

1. The View that the Prologue is a Foreign Body in the Book is Unsound 5
2. No Proof that the Job Narrative was Known in the Days of Ezekiel 7
3. The Babylonian Assyrian Poem: "I Will Praise the Lord of Wisdom," not a Source of the Job Story 10
4. No Relation between the Book of Job and the Egyptian Poem, "The Discourse between a Man Weary of Life and his Own Soul" 11
5. The Typical Form of the Job Narrative 12
6. The Narrative a Product of Finished Art 16
7. The Prologue and Dialogues Tally in the Details about Job 24
8. Unity of Character and Action 26
9. The Figure of the Satan 31
10. Metaphorical Language 34
11. The Names of God in Job 35

CHAPTER II

THE MEANING OF JOB 38

The Happy Ending, 42.10, 12–17, a Later Addition . . . 67

CHAPTER III

PAGE

1. The Date of the Book of Job 70
2. Relation of Job to Other Biblical Books
   a. Proverbs 80
   b. Deutero-Isaiah 83

CHAPTER IV

The Elihu Interpolation 85

PART II

THE BOOK OF JOB: TRANSLATION . . 89

PART III

NOTES AND SYNOPSES . . . 155

PART IV

THE BOOK OF JOB: HEBREW TEXT

ספר איוב 295
נוספת אליהוא 337
נוספות אחרות 341

APPENDIX

The Elihu Interpolation: Translation and Notes . . 347
The Later Additions to the Speech of God: Translation and Notes 353

Index of Subjects 359
Index and Glossary of Hebrew Words, Idioms, and Forms . 364

ABBREVIATIONS AND SIGNATURES

I. TEXT AND VERSIONS

Aq.	Aquila
AV.	Authorized Version
Field	*Origenis Hexaplorum quae supersunt*, Vol. II, Oxonii, 1875
G, Gk.	*The Old Testament in Greek According to the Septuagint*, ed. Swete, Vol. II, 2nd ed., Cambridge, 1896
A	Codex Alexandrinus
B	Codex Vaticanus
C	Codex Ephraemi Syri rescriptus Parisiensis
S	Codex Sinaiticus S^1, S^2, etc., represent the various stages in the correction of the cod.
β	Codex Vaticanus 346 = Prs. 248
κ	Codex Colbertinus, Paris 1952
Ald.	Aldine Edition, 1518
Compl.	Complutensis Polyglott, 1514–17
Prs.	Cursive Codices as collated in R. Holmes and J. Parsons, *Vetus Testamentum Graecum*, Vol. III, Oxonii, 1828
Hie.	St. Jerome's Latin Hexaplaric Version in 3 MSS, (1) Bodleianus 2426, (2) Turonensis 18: ed. P. de Lagarde in Mitteilungen II, pp. 193–237. Goettingen, 1887; (3) Sangallensis 11: ed. C. P. Caspari, *Das Buch Hiob in Hieronymus' Übersetzung*, Christiania, 1893
Sah.	Coptic-Sahidic pre-Origenic Version in *Sacrorum Bibliorum Fragmenta Copto-Sahidica*, ed. A. Ciasca, Vol. II, pp. 1–68, Rome, 1889
Boh.	Coptic-Bohairic Hexaplaric Version: *The Ancient Coptic Version of Job*, ed. and transl. by H. Tattam, London, 1846

S^h	Syro-Hexaplar Version: *Codex Syro-Hexaplaris*, ed. Middeldorpf, Berlin, 1835; *Codex Syro-Hexaplaris Ambrosianus*, publ. A. M. Ceriani, Milan, 1874
Vet. Lat.	Versio Vetus Latina
H, Heb.	Hebrew, Masoretic text
MS(S) Ken. or de Rossi	Hebrew Manuscripts as collated by B. Kennicott, *Vetus Testamentum Hebraicum*, Vol. II, Oxonii, 1780; or J. de Rossi, *Variae Lectiones Veteris Testamenti*, Vol. III, Parma, 1786
RV	Revised Version
Sym.	Symmachus
Syr.	Syriac Version (Peshitta), ed. Lee, London, 1826
Syr.[3]	*Translatio Syra Pescitto Vet. Test.* ex Cod. Ambrosiano, publ. A. M. Ceriani, Milan, 1876
Targ.	Targum: *Hagiographa Chaldaice*, ed. P. de Lagarde, Leipzig, 1873
Theod.	Theodotion
Vulg.	Vulgata

AUTHORS' NAMES; BOOKS; PERIODICALS[1]

AJTh	American Journal of Theology
ARW	Archiv für Religionswissenschaft
Beer-K	Iob in R. Kittel, *Biblia Hebraica*
Bickell	*Kritische Bearbeitung des Jobdialogs* in Wiener Zeitschrift für die Kunde der Morgenlands, 1892, pp. 137ff., 241ff., 327ff.; 1893, pp. 1ff., 153ff.
Carey	*The Book of Job*, 1858
Dillmann	*Textcritisches zum Buche Ijob* in Sitzungsberichte der Akademie der Wissenschaften zu Berlin, 1890, pp. 1345ff.
Enc. Bibl.	Encyclopaedia Biblica, ed. T. K. Cheyne and J. S. Black, 1899–1903
Eur. Or.	Euripides *Orestes*

[1] See also the literature given on pp. 5, 8, 26.

Ges.-Buhl	Gesenius' *Hebräisches und Aramäisches Handwörterbuch* bearbeitet von F. Buhl, 15th ed.
Ges.-Kautzsch	Gesenius' *Hebräische Grammatik*, umgearbeitet von E. Kautzsch, 28th ed.
Grätz	*Emendationes in plerosque Veteris Testamenti libros*, 1892
Grimme	*Metrische und Kritische Emendationen zum Buche Hiob*, in Theologische Quartalschrift, 1898, pp. 295ff., 421ff.; 1899, pp. 112ff., 259ff.
Hitzig	Das Buch Hiob, 1874
Hoffmann	Hiob, 1891
Il.	Iliad
JAOS	Journal of American Oriental Society
JBL	Journal of Biblical Literature
JdTh	Jahrbücher für deutsche Theologie
JQ	Jewish Quarterly Review
Kamphausen	Hiob in Bunsen's Bibelwerk, I, 3, 1865
KB	Keilschriftliche Bibliothek, 1889–1901
KSGW	Königliche Sächsische Gesellschaft der Wissenschaften
Od.	Odyssey
Olshausen	Hiob, 1852
Plaut. Capt.	Plautus *Captivi*
Protest. RE	Real-Encyclopädie für Protestantische Theologie und Kirche, 3rd ed., ed. A. Hauck
SBOT	Sacred Books of the Old Testament, ed. P. Haupt
Siegfried	The Book of Job in SBOT, 1893
Soph. Ant.	Sophocles, *Antigone*
Trach.	*Trachiniae*
ThStK	Theologische Studien und Kritiken
Voigt	Einige Stellen des Buches Hiob, 1895
Wetzstein	See Frz. Delitzsch, Das Buch Job
Wright	The Book of Job, 1883
ZATW	Zeitschrift der Alttestamentlichen Wissenschaft
ZDMG	Zeitschrift der deutschen morgenländischen Gesellschaft

PART I

INTRODUCTION

THE BOOK OF JOB

CHAPTER I

THE RELATION OF THE PROLOGUE TO THE DIALOGUES

The Book of Job occupies a unique position in the literature of the world. Of the masterpieces which time has handed down, of the Biblical books in especial, it is the one which in every age is felt to be the most modern. The author, we are bound to believe, was a man who in his own life had sounded the depths of human suffering, and who had been awakened by his experience to a larger consideration of the problems of the universe. Into the mouth and mind of Job, we must conclude, he put the doubts and obstinate questionings which had beset his own soul, the sorrow, the anger, the irony, the revolt, which in his dark hours had filled his heart, the sense of the majesty of God, of the beauty of Nature, and of the dignity of man, which native and ever resurgent within him had served to save him from despair, and finally, the understanding and reconcilement to which through this saving sense he had been led, with the crowning consciousness of security and fellowship with God. The author's own, we doubt not, was the refusal of Job to gloss over the weaknesses and discrepancies of the accepted system, his own the scorn of compromise, the insistence on the naked truth, the yearning for the personal approval of his God.

Human, poetic, dramatic, philosophic, and deeply spiritual, the Book of Job makes an appeal to all classes and conditions of men. Written fully four hundred years B.C., it still, after all the centuries, challenges the intellect and stirs the heart as if it had been written but yesterday. The interest which the book commands for us as a spiritual drama is enhanced by the effectiveness of the plan and structure and by the imaginative fervor and poetic beauty of the lines. The student, who has learned that the spiritual content of every work of art is so closely dependent on its artistic expression that it is well-nigh impossible to dissociate the two for separate study, will find this particularly true of the Book of Job. A study of the religious significance of the book, if it is to be intelligent and thoroughgoing, must go hand in hand with a careful literary analysis, which in turn must be based on a rigid examination of the text and a tedious collation of versions.

Viewed from its structural side, the Book of Job consists of two distinct parts, the Narrative and the Dialogues. The Narrative comprises the two opening chapters, usually spoken of as the Prologue, and the closing chapter, 42. 7–17, commonly known as the Epilogue, while the Dialogues form the main body of the book. The Dialogues consist of the speeches or the dramatic discourse between Job and his three friends and the revelation of God amidst the storm with the discourse attending it. The speech of Elihu is not an original part of the work, but the addition of an interpolator.[1]

The question as to the relation of the Narrative to the Dialogues is of basic importance for the interpretation of the Book of Job. The question hinges on whether the Narrative is an integral, harmonious part of the book, or whether it is an al-

[1] The Elihu interpolation was originally only one speech, consisting of chapters 32–33 and some verses of chapters 34–37. The remainder of chapters 34–37 belonged partly to the last speech of Bildad, partly to the concluding speech of Job.

together foreign body, a product of folk literature, which existed centuries before the Dialogues were composed, and which was combined with these by their author in a very crude and mechanical way.

In view of the fact that the case presented by the Epilogue is, as will be shown later, essentially different from that met with in the Prologue, it will be more to the purpose to consider the two separately and to take up the relation of the Epilogue to the Dialogues only after an analysis of the latter has been completed.

1. *The View that the Prologue Is a Foreign Body in the Book Is Unsound*

Strange as it may seem, the view that the Prologue, far from being a foreign body in the Book of Job, is a really integral part of the author's design, and that it constitutes with the Dialogues a uniform piece of work, has comparatively few adherents.[1] The view that at present prevails among Biblical scholars is that there is such a patent lack of unity, such a marked difference both in thought and form between the Prologue and the Dialogues, that the two cannot possibly be the work of one and the same author.

Yet it requires but a moment's reflection to see how unlikely

[1] *Cf.* H. Ewald, *Die Poetischen Bücher des Alten Bundes*, III. "Das Buch Job" (1836) pp. 28ff.; A. Merx, *Das Gedicht von Hiob* (1871) pp XXXIVff.; O. Zöckler, *Das Buch Job* (1872) pp. 36ff.; Franz Delitzsch *Das Buch Job* (1876) p. 3f.; E. Reuss, *Hiob* (1888), p. 11f.; A. Dillmann, *Hiob*, 4th. ed. (1891), p. XXIVf.; A. B. Davidson, *The Book of Job*, pp. XXXff., and Encycl. Brit. 11th. ed. Art. *Job*; J. F. Genung, *The Epic of the Inner Life* (1891) pp. 17ff.; J. Meinhold, *Das Problem des Buches Hiob* in Jahrbb f. deutsche Theologie, 1892, pp. 63ff.; A. Klostermann, Protest. RE. 3d. ed. Art. *Hiob*, pp. 114ff.; K. Kautzsch, *Das Sogenannte Volksbuch von Hiob und der Ursprung von Hiob*, Cap. I–II. XLII, 1–17 (1900); J. Hontheim, *Das Buch Job* (1904), p. 16f.; Steuernagel, "*Das Buch Hiob*" in *Die Heilige Schrift des Alt. Test.* ed. E. Kautzsch, 3d. ed., p. 296. All these scholars consider also the Epilogue, as we have it, an integral part of the writer's work.

it is that a masterpoet, like the author of the Book of Job, should combine a current story with the creation of his own genius, without any attempt to harmonize the two. By such a procedure he would spoil the effect of his work and defeat his own literary ends.

The scholars who hold, nevertheless, that this was exactly the procedure followed by the author of Job overlook the fact that as regards the manner of its composition the Book of Job presents a different case from that presented by the Hexateuch and the Historical books of the Bible, or even by the speech of Elihu and other additions to the original Book of Job. Very different factors entered into the two cases.

The stories of the Hexateuch and to some extent those of the Historical books belonged to the common stock of the nation's literary wealth, which for centuries had been handed down, principally by oral tradition, from generation to generation. Like all stories and products of that kind, they were subject to growth and development, to more or less thoroughgoing changes and metamorphoses. Different versions arose spontaneously, at various times and in various parts of the country, and each generation contributed its share to their constant flux and gradual growth. These stories were bound in time to grow into composite products reflecting often the conflicting views of successive ages and containing divergent elements more or less crudely united. When later these stories were collected or compiled, little critical judgment was displayed by the compilers or collectors. Quite aside from their attitude of reverence toward the cherished heritage of the past, their mere function as compilers precluded that they should subject their material to any really critical scrutiny.

It will readily be seen that an entirely different case is presented by the author of the Book of Job, who, inspired to his great work by the problem of suffering, chose for the hero of his poem the Job of the legend whose piety had been proverbial

for centuries. In his case we could not but be at a loss to explain what should have induced him to attach to his poem, in the thoughtless, mechanical manner of a compiler, a story which in spirit and character was diametrically opposed (as is thought) to his presentation of the subject. It cannot be argued that he lacked the critical insight to see that he would thus be robbing his work of its most essential requirement, that of unity of character and action. Every line of his poem shows that he possessed rare analytic acumen and that he probed and penetrated other minds, even as he searched and laid bare the inmost recesses of his own. Nor can the theory be upheld that it was out of regard for an old and favorite story that the author refrained from subjecting it to any revision or alteration, however desirable; for he shows his independence of mind throughout. Untrammeled by time-honored notions and the traditions of the past, he deals with his subject with perfect freedom of spirit. Least of all can it be argued that he was so lacking in resourcefulness that he did not feel equal to the task of remodeling the ancient narrative to make it fit in with his plan and poetic purpose. In genius and skill he stands fair comparison with the great masters of the world literature, who in using a well-known legend as material for their creative works invariably transformed it and made it harmonize in every essential respect with their own presentation of the subject. As a matter of fact, the author of the Book of Job set about his work in precisely the same way. The differences commonly pointed out between the Prologue and the Dialogues have in reality no existence except in the minds of the critics.

2. *No Proof that the Job-Narrative was Generally Known in the Days of Ezekiel*

Before adducing proof for the statement just made, the question must be considered whether the view that the Job-narra-

tive existed as folk-tale centuries before the Dialogues were composed, is supported by evidence outside of the Book of Job. Ezek. 14. 14–20 has been pointed to as direct evidence of the existence of such a tale in the days of Ezekiel.[1]

This deduction from Ezek. 14. 14–20 may serve as a typical illustration of the arguments advanced in support of the theory of a folk-tale of Job. The passage contains nothing beyond the statement, repeated three times without material modification: "Though these three men, Noah, Daniel, and Job were in her midst, they should save neither sons nor daughters; they should save themselves alone by their righteousness." All that follows from this bare reference is that alongside of Noah and Daniel, Job had enjoyed the renown of exemplary piety. About any other details of the story told of him, particularly of how he proved his piety, the passage in Ezekiel permits no inference whatever; least of all does it permit the inference that he proved his piety by steadfastness and pious submission under great suffering. And the likelihood must be granted that the Job of the story current at the time of Ezekiel had little, if anything, in common with the suffering hero of the Book of Job, since it is absolutely certain that the Daniel of the hoary past, of whom

[1] The latter conclusion, strange to say, is expressed by Budde, *Das Buch Hiob*, 2d. ed. (1913) p. XIIf.; after stating that "An Ez. 14. 14–20, haben wir ein ausdrückliches Zeugniss" that the writer of Job got the material for his work from a current folk-story, he continues: "Diese volkstümliche Erzählung von Hiob, so bekannt, dass der Prophet sie mit blossem Namen anziehen darf, muss unser Dichter benutzt haben. . . . Alles Wesentliche von C. 1. 1–2. 10 (ausser dem letzten Worte) und von 42. 7–17 (ausser v. 10*a*) muss zum Bestande des Volksbuchs von Hiob gehört haben. . . und wurde von ihm im wesentlichen so benutzt, dass er seine Teile lediglich von einander löste, um sein eigenes Werk zwischen Anfang und Ende einzuschieben und mit dem Überlieferten zu verklammern." See also p. XIXf. A similar view is expressed by Duhm, *Das Buch Hiob*, p. VIII: "Aus der Anspielung Hezekiels (Hes. 14. 14ff.) auf Hiob Cap. 42. 7ff. dürfen wir schliessen, dass das Buch (*i.e.* das Volksbuch), von dem uns noch der Eingang Cap. 1 u. 2 und Cap. 42. 7–17 erhalten sind, zur Zeit dieses Propheten schon allbekannt ward."

the people told in the days of Ezekiel, cannot even remotely have resembled the Daniel of the Book of Daniel, who, presumably, lived and attained great honors at the court of Nebuchadnezzar and his successors, and who proved his piety by refusing to defile himself by eating forbidden food or by paying homage to any one save God. In this figure it is not difficult to recognize the Maccabaean ideal of piety as portrayed throughout the literature of that age.

It is clear that the writer of Daniel can have retained nothing of the old legend beyond the name of the hero and his reputation for exemplary piety; with this minor exception he created a new story. There is sufficient ground for the conclusion that the writer of the Job-story proceeded in a similar way. The obvious inference from Ezekiel's declaration, "Verily, neither son nor daughter shall they save, they by their righteousness shall save only themselves," is that in Ezekiel's days Job and Daniel were reputed, like Noah, to have been saved amidst general calamity because of their righteousness. Further, the present Job-story, in which Job suffers great affliction unjustly, would have completely upset Ezekiel's theory of strict individual retribution, since it directly contradicts his view that prosperity is the result of pious living and adversity the result of sin. Ezekiel could not possibly have referred to Job in illustration of his principle of retributive justice, if the story current about Job in his age had coincided in essential particulars with that of the Book of Job. Nor is it likely that he would have considered the Job of the Job-story a paragon of piety. Ezekiel, who most consistently developed the view that there can be no punishment without sin and who made this the basis of his preaching, could not but have viewed Job's calamity in exactly the same light as the friends did. For him, as for them, the fact that Job was not only plunged suddenly from perfect prosperity into abject misery, but was moreover stricken with leprosy, would have been indisputable proof that he was "the

smitten and afflicted by God," — "smitten," that is, for a grave sin.

3. *The Babylonian Assyrian Poem: "I Will Praise the Lord of Wisdom," not a Source of the Job Story*

Nor does the Babylonian poem, *I Will Praise the Lord of Wisdom,* which tells about the suffering of King Shubshi-meshri-Bēl, furnish any proof that the Job-narrative existed as folk-tale centuries before the Book of Job was written. This poem, though it has in common with the Job-story the feature that its erstwhile prosperous and god-fearing king is suddenly stricken with a terrible disease, but is ultimately restored to perfect health, lacks all those essential points that give the Job-story its distinct character and tendency — the plot in Heaven, the dramatic report of Job's sudden material ruin and the loss of his children, followed by Job's expression of pious surrender to God, Job's temptation by his wife, and finally the silent visit of the friends and their ensuing condemnation by God.

On the other hand, in the Job-story all the features are absent that give the Babylonian poem its particular coloring — the royal rank of the sufferer, Ur-Bau's appearing to Tābi-utul-Bēl in a dream and instructing him to bring healing to Shubshi-meshri-Bēl, the rôle which magical intercession plays in the healing and, bound up therewith, the elaborate description of Shubshi-meshri-Bēl's restoration to health. As far as the form is concerned, the two products have nothing whatever in common with each other. The Babylonian poem has no narration; unlike the Job-story, which circumstantially relates the misfortunes which befell Job, it tells only indirectly about the vicissitudes suffered by King Shubshi-meshri-Bēl — by his referring to them in his contemplations. In view of these essential differences both in contents and form, the idea of literary

relation between the Job-story and the Babylonian poem is excluded.[1]

4. *No Relation between the Book of Job and the Egyptian Poem, "The Discourse between a Man Weary of Life and his Own Soul"*[2]

Still less can the Egyptian poem, *The Discourse between a Man Weary of Life and his Own Soul,* be considered a source of the Job-story. The poem leaves us altogether in the dark as to the personal fortunes which gave rise to the pessimism and despair of "the man weary of life"; there is not the slightest hint that he suffered a fate similar to that of Job. As a matter of fact, nothing in this poetic fragment, with the exception of a few chance parallels, could suggest comparison with the Book of Job.[3] The purport of the poem, as the dis-

[1] *Cf.* S. Landersdorfer, *Eine Babylonische Quelle für das Buch Job?* 1911, (Biblische Studien, Freiburg, i. B. XVI, 2); also M. Jastrow, *A Babylonian Parallel to the Story of Job* (JBL. XXV, pp. 135ff.), and *Die Religion Babyloniens und Assyriens,* II, pp. 120ff. Landersdorfer's exhaustive treatise on the subject leaves no room for the theory of either direct or indirect dependence of the Book of Job upon the Babylonian-Assyrian poem.

In regard to the attempt of Cheyne (Enc. Bibl. II, col. 2464 and 2469) and others to prove from the name *Ijjob* the Babylonian origin of the story (as well as to other speculations about the etymology of the name Job), it cannot be too strongly emphasized that etymologies in general, and of proper names in particular, unless substantiated by concrete facts, are valueless. Who could ever guess that the etymology of French *bonheur* and *malheur* is *bonum augurium* and *malum augurium,* or that English *sin,* German *Sinde* is the present participle of the verb *to be?* That similar etymological intricacies are not uncommon in Hebrew has in recent years become widely recognized; *cf. e.g. mallaḥ,* "sailor," a Sumerian composite of *ma,* "ship," and *laḥ,* "to steer."

[2] The poem has been edited with a translation and an exhaustive commentary by A. Erman, *Gespräch eines Lebensmüden mit seiner Seele* (1896). A translation of the poem by Griffith is found in *World's Best Literature,* p. 5319, and one by Ranke in Gressmann, *Altorientalische Texte und Bilder,* pp. 195ff.

[3] The opposite conclusion of Friess, *Das Philosophische Gespräch von Plato bis Hiob* (1904) pp. 12–26, rests on conjectures as to the contents of

tinguished Egyptologist Erman states, is unmistakably this: For him who has seen the wickedness of men and the ways of the world, death holds no terrors; death is to him a home-coming from a strange land, a recovering from heavy sickness.[1]

5. *The Typical Form of the Job-Narrative*

It has been generally pointed out as a difference in form between the Prologue and the Dialogues that the latter are in poetry, while the former is in prose. This view, however, must be modified. The narrative is not written in prose throughout, but consists of a mixture of prose and verse. Job's expression of grief and of submission to God is generally acknowledged to have poetic form. And equally apparent, to my mind, is the rhythm of the rejoinder of the Satan, 2. 4 *b*:

'ōr bĕ'ad 'ōr wĕkol-'ăsher la'īsh jitten bĕ'ad nafshō.

Not only this; the immediate continuation of Satan's rejoinder, 2. 5, the entire dialogue in both scenes in Heaven, *i.e.* 1. 7–11, and 2. 2–6, the brief dialogue between Job and his wife, 2. 9–10 *a–b*, with its concluding half-line, 10 *c*, the reports of Job's calamities, with their refrain-like *'od zæ mĕdabber wĕzæ bā' wajjomar*, 1. 14–19, and the brief utterance of Job in 1. 5 are all distinguished from the remaining verses by their rhythmic flow and poetic diction. Finally, the conclusion of Job's first trial, 1. 22, and the parallel half verse, 2. 10 *c*, have poetic form.

Now, if we ask whether these poetic passages have anything in common, the answer is that with exception of 1. 22 and 2. 10 *c*, which in reality constitute only one exception, they are direct discourse; in other words they form short dialogues or mono-

the missing and obscure parts and as to the fate and personal experiences of the despondent speaker. Budde, though in no wise sharing the extreme view of Friess, points to this poem as another model which may have influenced the poetic technique of the Book of Job (*op. cit.* p. XVI).

[1] *Op. cit.* p. 5.

logues. At once an important point of similarity between the body of the book and the narrative is established: in both the direct discourse has poetic form. This type of narrative art is not peculiar to the Book of Job alone, nor to Biblical narrative literature in general (numerous examples occur in both the Hexateuch and the Historical books [1]), but must at one time, in the more remote stages of literary production, have been common to all literatures, those of the Occident as well as of the Orient. Attention was first drawn to this primitive type of narrative art, about forty years ago, by two distinguished Sanskritists, Windisch and Oldenberg, who made their discovery independently of each other.[2] In view of the importance of this point, not only for our immediate purposes, but beyond these for Biblical narrative literature in general, I shall quote from Oldenberg's discussion of this type:

"The Rigveda also contains the oldest specimens of Hindu narrative poetry. These show a peculiar incompleteness. The typical form of the narratives was a mixture of prose and verse, but, as a rule, only the parts in verse have been preserved. . . . Fortunately, however, owing to special circumstances, a very few of the narratives of this type have been preserved complete. It is from these that we get a clear idea of the essential fea-

[1] See below.

[2] E. Windisch touched briefly upon the occurrence of this type in Celti and in old-Hindu literature in *Über die Irische Sage und die Ossianfrage* (in Verhandlungen der Geraer Philologenversammlung 1879, p. 27f.; the article is more accessible in the French translation in Revue Celtique, V, pp. 70ff., the point in question being found p. 86f.); in a later work, *Mara und Buddha* (1895), pp. 24, 222ff., he deals more fully with it, particularly with its occurrence in Buddhistic literature. H. Oldenberg treats this literary type at great length in *Das altindische Akhyāna* (in ZDMG., 1883, XXXVII, pp. 67–86 and in *Akhyāna Hymnen in Rigveda* (*ib.* XXXIX, pp. 52–83), and again in *Die Literatur des Alten Indien* (1903), pp. 44ff., 53f., 103, 125ff., 231. *Cf.* also Geldner, *Purūravas und Urvaçi* in Pischel und Geldner, *Vedische Studien* I (1889), pp. 288ff., where Geldner shows that we have this type also in the one and only example of a narrative found (in fragmentary form) in the Avesta.

tures of this ancient form of narrative art, in which prose and poetry are interwoven. . . . The intermixture of prose and verse would seem, at a very early period, to have suggested itself to the human fancy as the natural form of artistic narration, and once firmly enrooted, to have maintained itself through the centuries, even in the most remote centers of civilization. We find it with striking similarity at the very opposite ends of the Indo-European world, in the extreme North, the extreme West, and the extreme Southeast. The Scandinavian Skalds and the Irish poets use it in exactly the same way as the Brahman poets of Vedic India, or as centuries later the great story tellers of the Buddhistic monastic order. It would seem, indeed, that we have here one of those primitive forms from the time of the dawn of literary art which, thousands of years before recorded history begins, were the property of the as yet undivided Indo-European people. . . . But what parts of the narrative are in distinction from the rest put in poetic form? We find exactly the same scheme in the literature of India as in those of the Occident. What is put in verse is exclusively, or almost exclusively, monologues and dialogues spoken by the characters appearing. The occurrences that give rise to the discourses are related in prose." [1] Oldenberg's reason for his modification, *or almost exclusively*, is that in addition to the dramatic parts, the climax in the narration and the conclusion bearing out the moral are often put in verse.[2]

It will be seen that exactly the same type of narrative art is met with in the Prologue, where besides the dialogues and monologues, the concluding verse of Job's first trial has poetic form. The latter verse marks the first climax in the narration. In the second trial the dialogue between Job and his wife, with the succeeding half line (likewise in poetic form), "In spite of all this Job sinned not with his lips," forms the climax.

[1] *Die Literatur des Alten Indien*, pp. 44ff.

[2] See Oldenberg in ZDMG., XXXVII, p. 79f., and Geldner, *op. cit.*, pp. 91ff.

As I have already indicated, the type is found throughout Biblical narrative literature. It is not limited to such isolated cases as the curse pronounced upon the serpent and man (Gen. 3. 14–19), Lemech's self-condemnation (*ib.* 4. 23f.), the Blessing of Isaac (*ib.* 27. 27–29, 39f.), the blessings of Balaam (in Nu. 23 and 24), and a few similar curses and blessings, the poetic form of which, though incorrectly accounted for, has generally been recognized — even in the ancient manuscripts of both the Hebrew text and the Greek version. Numerous other examples of diverse contents occur.[1]

[1] The following examples, chosen at random, to which many others might be added, will suffice to show how prevalent this type is in Old Testament literature: (1) The dialogue between God and Cain, Gen. 4. 6–7, 9–14; (2) Jacob's protest and account of himself to Laban, *ib.* 31. 36–44; (3) Jacob's prayer for deliverance from Esau, *ib.* 32. 10–13; (4) The butler and baker telling Joseph their dreams, *ib.* 40. 9–19; (5) God's instructions to Moses preparatory to His revelation on Sinai, together with the Decalogue, Ex. 19. 3*b*–6, 9–13, 20. 1–17; (6) The announcement of divine punishment to Eli, I Sam. 2. 27–36; (7) The Philistines expressing their fear at the appearance of the ark, *ib.* 4. 7–9; (8) The dialogue between David and Saul after David had spared Saul's life, *ib.* 24. 10–22; (9) The plea of the wise woman of Tekoa for Absalom's recall, II Sam. 14. 5–20; (10) Elijah's Theophany, I Ki. 19. 4*b*, 9*b*–18; (11) The four hundred prophets and Micajah ben Jimlah prophesying before Ahab, *ib.* 22. 11*b*–13, 15–17, 19–23; (12) Rabshekah's address to the people of Jerusalem together with Hezekiah's message to Isaiah and the answer of the latter, II Ki. 18. 19–36, 19. 3–4, 6–7.

This is not the place to enter into an analysis of the formal character and structure that differentiate these pieces from their surrounding prose. Only briefly may it be noted that they are all marked by that rhythmic-melodic element which is the chief characteristic of all poetry — the determining factor in the even balance or symmetry of the various syntactical parts that make up the poetic line or sentence. This element is so on the surface that it is inevitably detected even though one may know nothing about the meter employed. Even a child whose ear has been only slightly trained to poetry cannot fail to notice it. It should be added that this intermixture of prose and poetry in Hebrew narrative literature furnishes conclusive proof that there is a basic mistake somewhere in the metrical system of Sievers, according to which the entire Old Testament would be written in verse (*cf.* his *Studien zur Hebräischen Metrik*, I. pp. 373–399, II. *Die Hebräische Genesis*).

The fact that the words addressed to Eliphaz by God in 42. 7f. of the Epilogue are in prose does not invalidate what has been remarked about the literary type of the Prologue, nor does it in any way permit the inference that these verses of the Epilogue are by another writer, for not all dialogues or direct discourse have metrical form, but as may be seen from the examples enumerated, only those that have enough of the dramatic or imaginative element to warrant poetic diction.

6. *The Narrative a Product of Finished Art*

It has further been claimed that the narrative bears all the earmarks of a folk-tale, the use or quotation of what to all appearances are proverbial phrases, the verbatim repetition of whole sentences, and the other stylistic peculiarities of popular stories.[1]

As to the use of proverbial phrases or adages, this is not a peculiarity of the narrative parts of Job; such phrases and adages occur very frequently also in the Dialogues.

Indubitable examples are:

"To go to the land of darkness whence there is no return," 10. 21, or "To go the way whence there is no return," 16. 22, both being common expressions in Babylonian-Assyrian literature;[2] "I hold my life in my teeth," 13. 14, the Arabic parallel of which is "His life is between his jaws,"[3] both meaning to be at the point of death; "I take my life in my hands" (*ib.*), a common expression in Hebrew[4] as well as in many other languages; "His roots beneath will be dried up, and his harvest above will wither," 18. 16 — a common Semitic proverbial expression, as, *e.g.*, the parallel "May they not produce roots

[1] *Cf.* Wellhausen's Review of Dillmann, Das Buch Hiob in JdTh., XVI (1871), p. 555, Budde, *op. cit.*, p. XIII, Laue, *Die Composition des Buches Hiob*, p. 123.

[2] *Cf.* "Ishtar's Descent to Hell" in KB. VI, pp. 80ff. Obverse I, 4–6, 12, 41, 63. 76. Reverse 6, 13f.

[3] *an-nafsu minhu bi-shidkihi*, Hudheil 106, 16.

[4] It occurs again Judg. 12. 3, I Sam. 19. 5, 28. 21.

beneath nor fruit above" in the Phœnician tomb-inscription of Eshmunazar shows (note also the parallels Am. 2. 9 and Is. 37. 31); "Long enough even to swallow my spittle," 7.19 — another common Semitic proverbial phrase, as may be inferred from its repeated occurrence in Arabic;[1] "My bones stick through my skin," 19. 20,[2] which occurs again Ps. 102. 6, and to which parallels are found in many languages;[3] "Like straw driven by the wind, like chaff which the storm carrieth away," 21. 18, which are common Biblical phrases;[4] "The hand of God worketh this," 12. 9, which with a different implication occurs again Is. 41. 20; "Let the earth not cover my blood," 16. 18—a universal stock phrase;[5] and probably also "The clods of the valley are sweet unto him," 21. 33.[6]

In addition to these another group of phrases must be mentioned:

"The roaring of the lion, the cry of the jungle king is stilled,
And the teeth of the vigorous young lions are knocked out;
For lack of prey the lion perisheth,
And the brood of the lion is scattered." 4. 10 f.
"Impetuous spirits soar high," 5. 7;
"Doth the wild ass bray amidst green grass? Or doth the ox low at his fodder?" 6. 5.
"Contempt to him who suffereth misfortune,
A kick to those that have lost their footing!" 12. 5;
"Wilt thou scare a leaf driven by the wind? Or wilt thou pursue dry straw?" 13. 25;
"A person inviteth his friends to a portion,
Whilst his children are weeping their eyes out," 17. 5;
"I have escaped by the skin of my teeth," 19. 20.

[1] *Cf.* Schultens, *Liber Jobi, ad loc.*; De Sacy, *Chrestomathie Arabe*, III, p. 259; Fleischer, *Kleinere Schriften*, II, p. 265.

[2] See comment on Job 19. 20.

[3] *Cf. e.g.* "His skin sticks to his bones," Āpastampa Śr. X. 14, 9 (quoted by Hillebrandt, *Ritualliteratur, Vedische Opfer und Zauber*, p. 146, and Oldenberg, *Religion des Veda*, p. 402; *cf.* to this Vedic parallel Lament. 4.8); Latin *Pellis et ossa sum*, Plaut. Capt. I. 2, 32; English, "He is all skin and bones."

[4] *Cf.* Is. 17. 13, 40. 24; Jer. 13. 24; Ps. 1. 4, 35. 5, 83. 14; also Is. 29. 5, 41. 2, 15f.; Hos. 13. 3.

[5] See commentary to this verse and M. Buttenwieser, *Blood-revenge and Burial Rites in Ancient Israel*, in JAOS., XXXIX, 1919, p. 317f.

[6] *Cf.* among other parallels Latin, *Terra sit super ossa levis*, English, "May the earth lie light on him."

It cannot be decided whether all the examples of this group, though possessing every characteristic of the proverb, are to be classed as adages current in that age, or whether some of them at least, are not original with the author of Job. It is a well-known fact that, while every great writer draws from the existing stock of proverbial expressions and colloquialisms, he quite as often coins apt phrases, which in their turn become proverbial. A classical example is Shakespeare.

Not only, however, are proverbial phrases not confined to the parts of Job which have been claimed to be of folk origin, they are in no way specifically characteristic of folk-tales. They are quite a common feature of Biblical narratives,[1] and not only of these, but also of Hindu narratives, and for that matter of ancient narrative literature in general, irrespective of whether folk stories or products of reflective art come in question.[2] The presence then of adages or proverbial phrases

[1] *Cf. e.g.* I Sam. 15. 22f., "To obey is better than sacrifice, to hearken better than the fat of rams. Yea, rebelliousness is like the sin of witchcraft, stubbornness is like impious Teraphim-worship;" 16. 7, "Man looketh at the outward appearance, but God looketh at the heart;" 24. 13, "From the wicked wickedness may come forth, but let not my hand be against thee;" v. 14, "After whom art thou in pursuit, after a dead dog, after a single flea?" (The quotation of the proverb explains the change from the third to the second person); II Sam. 20. 1 and I Ki. 12. 16, "We have no portion in David, nor any heritage in the son of Jesse. Every man to his tent, O Israel!" (*cf.* also Gen. 31. 14, "Have we still any portion or heritage in our father's house?"); I Ki. 12. 10, "My little finger is thicker than my father's loins;" v. 11, "My father chastised you with whips, but I will chastise you with scorpions;" II Ki. 19. 3, "The children have come to the neck of the womb, but strength faileth her that is in travail."

Like the type of narrative art, discussed pp. 10–14, this peculiarity of Biblical literature is interesting not only in itself, but because of its general importance for literary criticism.

[2] Even in prophetic literature proverbial phrases are not infrequent. Unmistakable examples are: — Is. 22. 14, "Let us eat and drink, for to-morrow we die;" 23. 16, "Take a harp, and walk about the city, thou harlot that hast been forgotten; play skillfully, sing many songs, that thou mayest be remembered;" 28. 20, "The bed is too short to stretch oneself out in, the covering is too narrow to wrap oneself in;" 56. 12,

does not justify the inference drawn by Wellhausen and others that the Job-story is a product of folk literature.

The same statement applies to the repetition of whole sentences. Repetitions are not a special characteristic of folk-tales; they are a feature of ancient narrative literature in general. They occur with frequency throughout Biblical narrative literature — Old and New Testament alike — and with still greater frequency in Egyptian and Hindu literature.

To mention a few examples from the Old Testament:

In the story of Creation (Gen. 1) "God saw that it was good" recurs five times.[1] In "Pharaoh's dreams," (Gen. 41) the dreams are related by Pharaoh word for word as they have been told before.[2] In the story "The Golden Calf" (Ex. 32), "Make us a god which will go before us, for as for the man Moses who brought us up out of Egypt, we know not what has happened to him," and "This is thy God, O

"Come, let us fetch wine, and let us carouse, and to-morrow shall be as to-day, an exceeding high day;" Jer. 13. 12, "Skins are wont to be filled with wine;" 15. 10, "I have not lent to them, nor have they lent to me;" 31. 29 (Ezk. 18. 2) "The fathers eat sour grapes and the children's teeth are set on edge" (*cf.* the Arabic parallel "He who eats not sour grapes, his teeth are not set on edge," Socin, *Arabische Sprüchwörter*, No. 412); 48. 11, "He has settled on his lees, and has not been emptied from vessel to vessel;" "He has retained his taste, his flavor has not changed" (*cf.* also Zeph. 1. 12); Am. 5. 19, "He fled from the lion, and the bear attacked him, and when he entered the house and leaned his arm against the wall, a serpent bit him" (compare the Arabic parallel, "He fled from the bear, but fell in the well," Freytag, *Proverbia Arabum*, III, No. 3165, also 2315); Hos. 4. 11, "Whoredom and wine deprive a man of his senses;" 9. 7, "The prophet is a fool, the man inspired by the spirit is crazy;" 13. 13, "He is an unwise son, at the proper time he did not enter the neck of the womb" (*cf.* II Ki. 19. 3, quoted above); Mic. 2. 4 (as reconstructed by Stade on the basis of the Grk), "The land of my people is being measured with a line, there is none to restore it; our fields are distributed among our captors, we have been utterly destroyed" (note that the lines are spoken of as a proverb); 3.3 *b* (and its variant v. 2 *b*), "They flay the people and lay bare their bones" (*cf.* Latin *ossa nudare*); Hab. 2. 11, "The stone in the wall cries out and the timber joins in;" also Am. 1. 2, "Yahweh shall roar from Zion and thunder from Jerusalem" (*cf.* M. Buttenwieser, *The Prophets of Israel*, p. 227ff.).

[1] *Cf.* Gen. 1. 10, 12, 18, 25.

[2] *Cf.* Gen. 41. 2–7 and 17–24.

Israel, that brought thee up out of the land of Egypt," are verbatim repeated.[1] In the story "The Fall of Jericho" (Josh. 6), "Seven priests shall bear seven trumpets of rams' horns before the ark," and "The seven priests bearing the seven trumpets of rams' horns before the ark of the Lord" occur each twice,[2] while v. 20 *b–c* is an almost verbatim repetition of v. 5 *b–c*. And in the story "Samuel's Call" (I Sam. 3), "He said, 'Here am I, thou hast called me.' And he said, 'I did not call, lie down again' " occurs twice, the first part, three times.[3] As an example from the New Testament, the parable Matth. 25. 20–23 may be cited.

Finally, as to the view that the story has all the other traits of popular tales, it is important to note that popular tales, especially when transmitted orally for centuries, invariably show signs of growth and amplification. A typical illustration of amplification is furnished by the Greek version of the Job-story in the altered taunt and in the added lamentation of Job's wife (because of the privation that has come to her through Job's affliction), as also in a number of minor additions and alterations.[4] Along with such amplifications go a certain diffuseness in narration and a tendency to elaborate details. In the Job-story of the Hebrew original there is nothing of this sort. Everything is vivid and concise. At no point of the narration is the progress retarded or the attention distracted by ornamental description or accessory details. The narration proceeds with great rapidity and is intensely dramatic. The fourfold repetition, "While he was still speaking, another one came and said," brings home the suddenness with which the disaster overtook Job and with which blow upon blow was dealt to him. So quickly do the reports of his misfortune succeed one another that he has scarcely time to realize his various losses before their culmination is reached in the death of his children. Then

[1] *Cf.* Ex. 32. 1, 4, 8, 23. [2] *Cf.* Josh. 6. 4, 6, 8, 13. [3] I Sam. 3. 5, 6, 8.

[4] The amplification in the taunt and the lamentation comprises five verses, 2. 9–9 *d* of the Greek. Of the minor additions and alterations, note the redundant Gk. 1. 5 *d*, 1. 21 *d*, the last clause of 2. 3, and the royal rank of the friends.

all thought of material loss is swept from his mind, and he gives way to an outburst of grief over his bereavement. The repetition adds wonderfully to the vividness of the narration, and sharpens the suspense of the reader in preparation for the moment when Job will give expression to his feelings.[1]

Job's grief over the sudden loss of his children could not be more effectively described than by the one line:

> "Naked came I from my mother's womb
> And naked shall I return thither."

The euphemism *thither* for Sheol[2] suggesting, as it does, the natural shudder at the thought of the realm of the dead, adds to the impression of loneliness and desolation which the whole line conveys.

The following line in the contrast it calls up and in its utter simplicity produces a highly dramatic effect:

> "The Lord gave, the Lord hath taken away,
> Praised be the name of the Lord!"

With this the first climax toward which the story has been moving is reached. His every hope in life has been shattered, yet

[1] That Job in expressing his grief and submission has reference only to the death of his children follows from the fact that "The Lord gave, the Lord hath taken away" is a common Semitic prayer which was recited on a person's death by his nearest of kin. See below, p. 36.

[2] This euphemistic expression occurs again 3. 17. There can be no doubt that this is the explanation of *shana*, for this euphemism is not restricted to Hebrew, but is common to ancient literature in general. In Egyptian *ntj 'im*, "he who *is*" or "they who *are* there," is a very frequent euphemism for *those in the netherworld* or *the dead;* in the poem quoted above, "The Discourse between a Man Weary of Life and his Own Soul," it occurs three times (vv. 51–53). Correspondingly in Coptic *pma etm̄maw*, "that place," literally "the place which *is* there," occurs as euphemism for *the other world* or *the netherworld* (see E. A. W. Budge, *Coptic Homilies in the Dialect of Upper Egypt* (1910), p. 151, note 1). And in Greek ἐκεῖ "there" and ἐκεῖσε "thither" are common euphemisms for *in Hades* and *to Hades* or *to the other world*, and οἱ ἐκεῖ is equally common as euphemism for *the dead*.

with unshaken faith Job expresses his submission to God, and for the time being Satan stands defeated.

The second part is on the same high level as the first. Note the effect produced by having Yahweh disclose that He has been moved by the Satan to ruin Job, contrary to his deserts, "without cause," and by the contrast so subtly brought out between God's complete confidence in Job and the Satan's sneering attempt to make out that Job's piety is mere pretense, that at bottom he is glad to have saved his own skin. Let him be put to a real test, he tells Yahweh, let him be stricken in his own person, "verily he will curse Thee to Thy very face." Accordingly, in order that virtue may be shown triumphant, the Satan is empowered to smite Job with the most hideous of all diseases, black leprosy. The magnitude of Job's suffering and his colossal patience are emphasized by the taunt of his wife:

"Dost thou still cling to thy piety? Curse God and die!" Yet, "in spite of all this Job doth not sin with his lips." Equally dramatic and suggestive is the brief description of the friends' visit. They came for the purpose of comforting Job. But when on their arrival they learn the true nature of his affliction, they suffer a change of purpose. And in ominous silence they sit before him for seven days and seven nights.[1]

Throughout the story, the diverse incidents narrated and the various emotions revealed all converge to a common center, the genuineness of Job's piety. Unlike the Greek version, where the unity in the narration is marred by the self-commiseration of Job's wife,[2] the Hebrew original contains nothing that is not directly bound up with the main theme of the story. It shows nowhere any redundancy or diffuseness.

[1] See Chapter II, pp. 43 ff.

[2] It should be added that many similar examples might be offered from popular versions of the stories of the Pançatantra and from the popular tales of ancient Egypt.

Everything is expressed in the most concise way — the form fits the thought perfectly. What Theodore Benfey, the foremost authority on fable-literature, pointed out sixty years ago in regard to the features distinguishing products of reflective art from folk stories [1] applies with special fitness to the Job-narrative. Such complete harmony of form and thought must be the work of an individual genius of the highest order. The Job-story is a product of reflective art just as are the story of Ruth and the story of Jonah, two other masterpieces dating from the same period. In these, as in Job, the vividness and lofty simplicity of presentation, the depth of thought and the subtle harmony of thought and form are the outstanding literary features. In all three, psychological analysis, moral preachment, and literary ornament are so dexterously woven into the fabric, so made a vital part of it, that the reader is not aware of the process but conscious only of the effect.

[1] In view of the radically wrong view predominating at the present time, I deem it advisable to quote Benfey in full. Discussing the question whether the Greek fable, "The Rescue of the Lion by the Mouse," or its Hindu versions, "The Elephants and the Mice," have claim to priority, Benfey remarks:

"Die Schönheit, vollständige Congruenz der Idee und der Form ergibt sich in diesen und ähnlichen, ursprünglich vielleicht im Schose des Volks gedichteten und lange darin lebenden. . . . Geistesschöpfungen gewöhnlich erst als Product einer lange fortwirkenden gewissermassen reflexiven kritischen Umgestaltung — an welcher das Volk mehr urteilend als schaffend teilnimmt. Wenn wir die Geschichte aller Fabeln, Erzählungen, Volksgedichte, Volksepen u.s.w. bis zu ihrem ersten Ursprunge verfolgen könnten, würden wir, glaube ich, erkennen, dass die schönsten Werke derart, die wir besitzen, aus oft sehr unförmlichen Anfängen hervorgegangen, dass sie erst durch langes Treiben im Strome des Volkslebens zu der denselben homogenen Form abgerundet sind und alsdann ihre höchste Vollendung dadurch erhielten, dass sie durch eine für die oder für die andere dieser Formen hochbegabte Individualität als lebendiger Ausdruck des Volksgeistes ergriffen und mit dem Gepräge eines hochstehenden individuellen Geistes bezeichnet wurden." *Pantschatantra*, I, 325f.; *cf.* also p. 328f.

7. *The Prologue and the Dialogues Tally in the Details about Job*

The view in regard to the alleged lack of unity and the apparent contradictions between the Prologue and the Dialogues is not sustained by a careful analysis of the two, any more than is the theory of a difference in form and literary quality.

"My stench is loathsome *libĕnē biṭnī*" (19. 17) has repeatedly been pointed out as proof that for the time being the writer of the Dialogues must have been oblivious of the happenings told in the Prologue, and that he cannot, therefore, have been the author of the latter.[1] If by *bĕnē biṭnī* "my offspring" were meant, the expression in the mouth of Job would certainly be strange, as by the nature of the case "children of my womb" can be said only by a woman. It is never used by a man.[2] The corresponding Biblical phrase for a man to use is *joṣĕ'ē jarkī* or *joṣĕ'ē ḥalaṣaj*, "the issue of my loins." The explanation of the phrase *bĕnē biṭnī*, a number of Biblical scholars rightly hold, is furnished by Job 3. 10 where *biṭnī* is used elliptically for *beṭen 'immī*. By *bĕnē biṭnī* either "my brothers" is meant, or if the omitted *'em* is used of "ancestress," as *e.g.* Gen. 27. 29, Ezk. 16. 3, "my kinsmen." This elliptical use of *beṭen* explains the meaning "clan" with which the word is found in Arabic.[3]

Neither does *ṣe'ĕṣa'aj*, 31. 8, permit the inference that the writer of the Dialogues speaks of Job's children as still living,

[1] This view is still expressed by Duhm, *op. cit.*, p. 100, and Cheyne, *op. cit.*, col. 2467.

[2] Neither Mic. 6. 7 nor Ps. 132. 11 is an exception to this rule, Brown, Driver, and Briggs to the contrary; in the former passage, the writer, in using the phrase, *pĕrī biṭnī*, was naturally thinking of a mother, while in the latter passage we have the same elliptical use of the phrase as here in Job.

[3] It follows from the above explanation that matriarchy has nothing to do with this meaning of the phrase.

the word being used with the meaning, "produce," as the parallelism, "Let me sow, and let another reap," shows.

But while from all this it follows only that the argument advanced on the ground of 19. 17 and 31. 8 against the unity of the book is without basis, other passages may be referred to as positive evidence that the Dialogues and the Prologue constitute together a uniform work. Thus in 29. 5, "When the Almighty was yet with me, when I was still surrounded by my boys," we have a direct reference to the death of Job's children. The passage is the more conclusive, since it has in common with 1. 19 the use of *na'ar* in the sense of "son," equivalent to the use of our English *boy*.[1] Another reference in the Dialogues to the death of Job's children is found 8. 4, where Bildad says, "If thy children sinned against Him, then He cast them out of His presence in penalty for their sins."[2] Further, the picture that is sketched in chap. 29 of the former Job, of Job when he still enjoyed prosperity, tallies in every respect with the description in the Prologue of the venerable, god-fearing sheik revered far and wide for his blameless, pious life. Note also the way in which Job speaks of himself in 12. 4:

"A laughing-stock to his friends hath he become
Whose prayer, when he called upon Him, God would answer —
A laughing-stock, the righteous, perfect man."

These words would savor of self-righteousness, were it not that they recall the almost identical words with which God bears testimony to Job's virtuous life in the Prologue. Finally, it is not from the mere statement in the Prologue, "He smote Job

[1] *Na'ar* occurs again with the meaning *son* in Genesis 22. 5; "I and *my* boy (*hanna'ar*) shall go thither."

[2] With the same meaning *shallaḥ* occurs again 14. 20, "Thou overpowerest him forever, so that he passeth away; changing his features, Thou castest him off." In both verses *shallaḥ* is elliptical for *shallaḥ me'al panaw* or *paneka* (*cf.* Jer. 15. 1) and connotes *to deliver up to death.*

with sore boils from the sole of his foot to the crown of his head," but from Job's repeated references in the Dialogues to the symptoms and nature of his disease that we learn that he was stricken with elephantiasis.

8. *Unity of Character and Action*

Yet notwithstanding this subtle harmony by which they are bound together, the critics consider the Prologue and the Dialogues irreconcilable for the following reasons:

(1) The Job of the Prologue and the Job of the Dialogues, they argue, contradict each other, since in the former Job accepts his reverses in a spirit of pious submission, while in the latter "he hurls invectives at God, and subjects the divine world-rule to the most scathing criticism." (2) The Prologue, they maintain, is concerned with the question whether such a thing as disinterested piety or true virtue exists, while the Dialogues deal with the problem of suffering — why the righteous are afflicted, and how their affliction is to be reconciled with the justice of God. (3) Finally, they point out that "in the Prologue the Satan is the instigator of Job's trials and the agent of his suffering, but in the Dialogues the discussion of the moral government of the world proceeds without a single reference to Satanic agency." "Neither Job nor his friends know anything of such a being," but see in God the sole cause of Job's affliction as well as of human suffering in general. Nor do the Dialogues contain the slightest allusion to the wager in Heaven.[1]

[1] See among others Studer, *Das Buch Hiob* (1881), pp. 171ff.; Cheyne, *Job and Solomon* (1893), pp. 15f., 66ff., *Jewish Religious Life after the Exile*, pp. 160ff., 164ff., and *op. cit.*, col. 2466f.; L. Laue, *op. cit.*, pp. 77, 120ff.; Budde, *op. cit.*, pp. XIIff., XXIXff.; Duhm, *op. cit.*, pp. VIIf., IXf.; Friedr. Delitzsch, *Das Buch Hiob* (1902), pp. 13ff.; Volz, *Das Buch Hiob* (in Schriften des Alt. Test. ed. Gressmann), pp. 1f., 17; G. A. Barton, *The Book of Job* (1911), pp. 2, 7; J. Strahan, *The Book of Job* (1913), p. 23.

As the refutation of this view of the book will be included in the next chapter (and also in the synopses of the various speeches of Job), where it will be shown that the Prologue and the Dialogues are knit together by unity of character and action, we may limit ourselves here to a brief discussion, for the purpose of disposing of certain preliminary matters:

(1) The Job of the Dialogues is no less at one with his God than the Job of the Prologue; in a sense, indeed, he enjoys a deeper union. His old tranquillity of mind has of necessity given way to anguish and bitterness, but he clings the more closely to his God. To Him he turns for comfort, and to Him he looks for vindication — He is his refuge and his strength. Even at the very beginning of the debate, when the friends are shocked at what they consider his blasphemy, Job makes it clear that their judgment wrongs him, that his aim in life is to know that he is in harmony with "the requirements of the Holy One:"

"Would that my prayer might be fulfilled,
That God might grant that for which I yearn,
That it might please God to crush out my life,
That He might loose His hand and cut me off:
And I should still have the consolation,
So that I could leap for joy withal my relentless anguish,
That I have not denied the requirements of the Holy One."
(6. 8–10.)

His challenge that God make known to him his sin he prefaces with the declaration:

"This indeed hath been my support (*i.e.*, that he can account to God for his conduct),
For the godless cannot approach Him." (13. 16.)

And his passionate description of God's merciless attack on him he follows up with the fervent prayer:

"Let the earth not cover my blood,
Let there be no place for my outcry.
Even now my witness is in Heaven,
He that voucheth for me is on high.
And since my friends deride me,
My streaming eyes are turned to God
That He may plead for a man with God
And take sides in the conflict between a man and his fellow men.
Give Thou surety for me before Thee!
Who else would pledge himself for me?" (16. 18–21, 17. 3.)

This assurance that he has God on his side runs through the entire poem; it receives more emphatic expression in each successive part, until the climax is reached in the triumphant declaration:

"Would that He might hear me!
I stake my life on it that the Almighty will hear my prayer.
Then verily, I will carry upon my shoulders
The bill of indictment that my opponent hath preferred;
I will adorn myself with it as with a crown.
I will account to Him for every one of my steps.
He will weigh me in the balance of righteousness,
God will acknowledge my integrity." (31. 35–37, 6.)

These declarations show that though Job wrestles with God, his faith in Him is at bottom unshaken. His oft repeated cry that God has wronged him, has robbed him of his right, does not admit of the interpretation that the Job of the Dialogues is in revolt against God. It is against the wrong conclusions which have been drawn from his affliction that Job rebels. His invectives are not directed against God, but against the untenable theological views of his age, in particular, and most vehemently, against the belief in retributive justice. To show

the injustice of this belief and to rouse compassion for his own fate, he protests again and again that his affliction has not been incurred by guilt, but that he is the victim of God's cruel attack; for Job's keenest suffering is not caused by his physical misery, but by the stigma which his visitation has cast upon him in the eyes of his fellow men. His pathetic pleading with his friends for sympathy (19. 19, 21f.) is especially enlightening in this regard:

"My intimate friends abhor me,
Those I have loved have turned against me.
Have pity, have pity on me, O my friends,
For the hand of God hath struck me!
Why do ye persecute me like God,
Why can ye not get enough of feasting on my body?"

Equally illuminating is the wish with which he follows up this appeal:

"Oh, let my words be written down,
Let them be inscribed in a book;
Oh, let them be written in lead with an iron pen,
Or be cut in the rock to be preserved forever!" [1]

He is unable to make any impression on his own age, as represented by his cultured friends — "their hearts," he says, "God hath closed to understanding." [2] But he is none the less determined that his innocence shall be recognized. He would, therefore, have his words preserved, in the hope that some future, more spiritually minded age may bring to them the understanding they deserve.

(2) The Dialogues are primarily concerned, just as the Prologue is, with the question whether such a thing as dis-

[1] As Deut. 5. 26, Ps. 14. 7, *mi jitten* expresses a wish, but not a wish past realization.

[2] 17. 4.

interested piety or love of virtue for virtue's sake exists. As a matter of fact, the Dialogues are far more unequivocal in their answer to this question than is the Prologue, for in them Job repeatedly affirms that his clear conscience is the one link which still binds him to his Maker, and says, in effect, that the knowledge of his virtuous life outbalances his shame, and is a source of comfort, even of happiness to him, in his suffering. The detailed proof of this point will be contained in the next chapter and in the synopses of the various speeches of Job; one passage, however, may be cited here in order to show the prominence given this thought of love of virtue for virtue's sake even in such speeches as chaps. 16–17. Job, after describing how God has stricken him with death, although his hands have committed no wrong and although his prayer has been genuine, concludes:

"Yet the righteous man will cling to his way,
And he who hath pure hands will gain in strength." [1]

(3) As to "Satanic agency," it does not figure in the Prologue any more than in the Dialogues. As in the latter, so in the former, Job considers God the author of his affliction, as may be seen from his expression of submission to God,

"The Lord hath given, the Lord hath taken away,
Praised be the name of the Lord!"

and from his answer when tempted by his wife,

"Shall we accept the good at God's hands, and not also the evil?"

In the mind of the writer of the story, too, it is in reality God, and not the Satan, who inflicts all the suffering on Job. This is shown by the words he puts in the mouth of Yahweh when addressing the Satan in the second Scene in Heaven:

"Thou didst incite me to ruin him without cause."

[1] See 16. 9, 12–17, 17. 8–9.

9. *The Figure of the Satan*

There is nothing strange or contradictory in this. On the contrary, it harmonizes with the fact that the Satan as represented in the scene in Heaven is essentially different from the Satan met with in the later Jewish and in Christian literature. Unlike the latter, who, cast out of Heaven for his rebellion against God, has set up an independent dominion, and who for the promotion of his evil power seeks to accomplish men's spiritual ruin by tempting them to sin, the Satan of the Prologue occupies rank and place in the heavenly entourage, and is under orders from God, doing only what God has empowered him to do. Furthermore, the name Satan is in our story, unlike the usage in I Chron. 21. 1,[1] as yet not a proper name, but, as the prefixed article shows, an appellative, denoting the province of this agent of God. The case is analogous to Zech. 3. 1f. The figure of the Satan in Zechariah, as Marti points out, was not taken over from the popular belief of the time, but is an invention of the prophet. It is a piece of symbolism, a personification of the troubled conscience of the people — troubled because their unexpiated guilt must militate against their restoration.[2] In like manner the Prelude in Heaven in Job is an invention of the writer. It is a dramatic expedient employed to bring out the purpose and central idea of the drama.[3] The name *the Satan* was in all probability suggested to both Zechariah and the writer of Job by the story, Nu. 22. 22–35, of the angel who placed himself as *satan*, *i.e.*, as "an adversary," in Balaam's way, while the idea of a heavenly council and

[1] I Chron. 21. 1 is the first evidence of Satan's being conceived of as the tempter of men. In the older version, II Sam. 24. 1, it is important to note, David's temptation is charged to Yahweh (as is similarly Pharaoh's obstinacy in Exod. 4. 21, 7. 3, 9. 12).

[2] See Marti, *Zwei Studien zu Sacharja* in ThStK. LXVI, 1 (1892), pp. 209–219, 225–236, and *Das Dodekapropheton*, p. 408.

[3] See Chapter II.

entourage was furnished to our author by popular notions of his age about God and the heavenly beings surrounding Him. As an earlier parallel to the Scene in Heaven, Micah ben Jimlah's vision, I Ki. 22. 19–23, may be mentioned. It must be added, however, that except for the idea of the heavenly council itself, the two are so different that the Scene in Heaven cannot possibly have been modeled after Micah's description.

The view just expressed about Satan and the Scene in Heaven receives additional support from the verse, "May it be cursed by those skilled in cursing the day, by those expert in arousing Leviathan," 3. 8, when taken in conjunction with 7. 12, 9. 13, 26. 12 f., and Is. 51. 9, and 27. 1. These passages show that the later belief in Satan developed out of the Assyrian-Babylonian Tiâmat-myth, probably through fusion with the Persian Ahriman-myth;[1] and further, that although the Tiâmat-myth was known in Israel as early as the time of Deutero-Isaiah, the name Satan had as yet no place in it when Job was written, nor even fifty years or more later, when the apocalypse Isaiah 24–27 originated. The proper names by which this demon of darkness and evil was known were *Rahab* and *Leviathan*, and its appellatives were *the Dragon*, and *the fleeing dragon* or *serpent*, and also *the coiled serpent*. The name *Satan* was not applied to the demon until later, when the import of the Scene in Heaven and of Zech. 3. 1f. was no longer understood, and what was meant to be imaginative and poetic was taken literally. The first evidence of the fusion of the Tiâmat- with the Ahriman-myth and of the conquest of Jewish thought by Dualism is found in the apocalypse Isaiah 24–27. In this apocalypse, though Tiâmat is not yet called Satan, her transformation to Ahriman-Satan is completed. This is shown by the fact that the two notions characteristic of the transformation are met with in the apocalypse: — (1) that the conflict between the god of light and the god of dark-

[1] See commentary on Job 3. 8.

ness would reach its consummation at the end of time when the latter would be definitely vanquished by the former; and (2) that Tiâmat- or Ahriman-Satan, the god of darkness and evil, is the cause of the supreme evil of the world, death,[1] and that in the realm of death he holds rule. The second notion is indirectly brought out by the fact that the hope expressed in 26. 19–21 for the resurrection of the nation's dead [2] is followed with the declaration:

"In that day God will punish Leviathan, the fleeing serpent, and Leviathan, the coiled serpent, with His fierce, great, and mighty sword, and He will kill the Dragon in the sea." [3] With this apocalypse a retrogressive movement sets in in the religious development of Israel. The consistent monotheism of the prophets, which had maintained itself for four centuries, and which produced its ripest fruit in the Book of Job, yields to Dualism. The new doctrine gained entrance into Jewish religious thought hand in hand with Eschatology,[4] the central hope of which, the belief in a resurrection and a life after death, is emphatically denied in the Book of Job.

[1] Note the way death is spoken of in this apocalypse in 25. 7f.

[2] That resurrection in the literal sense is meant follows also from 25. 8, "He will annihilate death forever."

[3] The original domain of Tiâmat was the primeval sea, and the identification of the two explains not only "the Dragon in the sea," but also "Leviathan, the coiled serpent," the latter being a mythological term for the ocean which surrounds the earth. In Is. 26. 21 the original text read *pīha* for *damoeha*, as may safely be concluded from στόμα of Gk. Cod. A. The verse, "Yahweh will come forth out of His place to punish the inhabitants of the earth for their guilt, and the earth will open its mouth and will no longer cover its slain" is supplementary to v. 19, in which the hope is expressed for the resurrection of the nation's dead. It says that when God appears to sit in judgment over the world-powers, the Jewish martyrs will rise from their graves to prefer accusations against their slayers. (*Cf.* my article, *Blood-revenge and Burial Rites in Ancient Israel*, in JAOS., XXXIX (1919), p. 313 f.)

[4] On the rise of Eschatology in the latter part of the Persian period see *Date of the Book of Job*, pp. 76 ff.

10. *Metaphorical Language*

It would be a grave mistake to infer from the Scene in Heaven, as has often been done, and from the various references in Job to the Tiâmat-myth and its transference to Yahweh, that the writer of Job himself entertained this primitive notion. One might just as well conclude from Faust that Goethe shared the belief in the Devil, and the belief in witches and witchcraft which still prevailed in his days. As a consistent monotheist the writer of Job surpasses even Deutero-Isaiah, for while the latter brings out the thought that the Divine cannot be expressed by image or symbol,[1] the former realizes that the Divine or Infinite transcends human understanding. He sees the fallacy involved in all man's thinking about God, since by reason of his finite intelligence man is unable to conceive of God otherwise than as with human semblance, and as possessing human attributes. And as Deutero-Isaiah, protesting against Dualism, declares that God is the Creator of light and darkness, of peace and evil,[2] so the writer of Job affirms his belief that God is the sole author of good and evil, material and spiritual alike.[3] If, nevertheless, both writers employ mythological language, even in speaking of God, they doubtless use it, as modern writers do, for the poetic effect, metaphorical language, which lends the description vividness and picturesqueness, being a foremost characteristic of poetic style. This explains also why neither Deutero-Isaiah nor the writer of Job refrains from anthropomorphism and anthropopathism, notwithstanding their advanced conception of God. Nor does the writer of Job hesitate to let God appear in the storm-cloud and hold a lengthy discourse, even though, in line with his conception of God, he declares:

[1] *Cf.* Is. 40. 18f., 25. [2] Is. 45. 7.
[3] *Cf.* Job 2. 10; 9. 24; 12. 9, 14–25; 19. 6; 21. 16 & 22. 18; 23. 2; 27. 2; 29. 2–5.

"If He passed by me, I should not perceive Him,
If He swept past, I should not be aware of Him.
If I called and He answered,
I should not believe that He had given ear unto my voice."
(9. 11, 16.)

In this category belongs also the offering of sacrifices attributed to Job and the friends in the Prologue and in 42. 7–9. The writer, employing a method common in narrative, represents Job's piety and the friend's penitence in a concrete way, which makes the idea clear to every man and woman of his time. This deference to the prevailing custom of his age does not indicate, as is commonly thought, that he himself believed in sacrifices, any more than his description of God's appearance in the storm indicates that he entertained the primitive notion that Yahweh reveals Himself preëminently in the storm-cloud. Similarly, the Book of Jonah, which is permeated with the prophetic spirit, and which was written with the view to propagating prophetic religion, lets the foreign sailors offer sacrifices to Yahweh as an expression of their fear of Him.[1]

11. *The Names of God in Job*

As a final proof that the Prologue and the Dialogues are by different authors, it has been maintained that in the Prologue Job "naïvely" uses the name Yahweh, while the writer of the Dialogues carefully avoids His name in the mouths of Job and his friends, presumably because "as Edomites and Arabs they do not know this name of God."[2] This statement is, however, far from correct. In the first place, except in his

[1] *Cf.* Jonah 1. 16.

[2] *Cf.* among others Duhm, *op. cit.*, p. VII; Barton, *op. cit.*, p. 2; Strahan, *op. cit.*, p. 23; also Budde, *op. cit.*, pp. XX and LX, who with others considers the exceptions as mistakes — a convenient but hardly sound explanation.

expression of submission to God over his bereavement, Job does not use Yahweh in the Prologue, but Elohim. Furthermore, the name Yahweh is in the Dialogues not consistently avoided in the mouth of Job, but is used by him in two instances, 12. 9 and 28. 28,[1] both of which passages are genuine. The name occurs besides in the formulary verses of the speeches of God (38. 1; 40. 1, 3, 6; 42. 1). The reason that the writer, as a rule, uses El, Elohim, Eloah, Shaddai, was not that he had a keen sense for anachronism, or meant to represent Job as living in the patriarchal age, but that he doubtless found these abstract names more in harmony with his advanced God-idea and the general tenor of his book. The exceptions from the rule may be explained as follows: (1) "The Lord gave, the Lord hath taken away, praised be the name of the Lord" (1. 21) is a liturgical formula belonging, in all probability, to the common stock of Semitic prayers. I find proof of this in the fact that among the Bedouin of Arabia Petraea the first part of the formula, with but a slight variation, "His Lord gave him, his Lord has taken him away," [2] is up to this day recited immediately after the death of a person by the next of kin. And since the Bedouin of Arabia Petraea have remained free from the influence of both Islam and Christianity,[3] and have preserved many primitive notions unchanged, it is safe to say that they did not take over the formula from Job, either directly or indirectly. (2) In like manner, the use of Yahweh in "the hand of the Lord worketh this" (12. 9) is explained by the

[1] In 28. 28 *ădonaj* is scribalerr or for *jhwh*, which is the reading of about a hundred MSS. Ken.

[2] *Rabbu gabu, rabbu aḏaḫu;* the words open with *melluh*, "cover him" (*i.e.* with earth). The opening phrase, *melluh*, to my mind, points to the conclusion that in this Arabic variant the original form of the liturgical formula has been preserved. (The formula has been published together with other litanies by A. Musil, *Arabia Petraea*, III, p. 427.)

[3] See on this point Musil, *ib.*, p. 227f., and Nöldeke, in *Göttingsche Gelehrte Anzeigen*, 1908, pp. 758ff.

fact that Job is quoting a proverbial phrase.[1] (3) As to the composite *jir'ath jhwh* of 28. 28, it is a stereotyped phrase, occurring in twenty-two other instances, while *jir'ath 'ĕlōhīm* is found only three times,[2] and *jir'ath 'ĕlohēnū*[3] and *jir'ath shaddaj* each only once, the latter in Job 6. 14. Since in the days of our writer this phrase was constantly in the mouth of the people, just as our word *religion* is to-day, it was but natural that he should have followed the common usage in this particular case, where he has Job express the central truth of the book. (4) Finally, as to the use of the name Yahweh in the Scene in Heaven and in the formulary verses of God's revelation amidst the storm, of which 42. 7–9, 11 forms the original conclusion, it requires but a moment's reflection to see that, inasmuch as both scenes are based on primitive notions about Yahweh, the writer, by using the name Yahweh, showed his fine sense of what was fitting to the situation.

[1] See above, p. 17.
[2] Gen. 20. 11, II Sam. 23. 3, and Neh. 5. 15.
[3] Neh. 5. 9.

CHAPTER II

THE MEANING OF JOB

THE customary classification of the Book of Job as "Wisdom-Literature" is a mistake. The book does not belong with the didactic poetry of the Bible; rather, as a number of scholars have pointed out, it is a drama [1] — not, to be sure, a finished drama conforming to set rules of structure as in the Greek and the modern sense of the term, but a true drama, none the less, in spirit and purpose. The irregularity of form which it shows, especially the combination of the epic with the dramatic form, has many parallels in the earlier and cruder stages of dramatic production. It is quite a common feature in the Miracle-plays of mediaeval times,[2] and is to be found in the English drama as late even as Shakespeare's time.[3] It occurs also in the ancient Hindu drama.[4]

The Job-drama proper is presented in the Dialogues. True, the Dialogues abound in speculation and reflection, and convey

[1] The first to recognize it as such was Theodore of Mopsuestia; Luther also observed that it was essentially dramatic: "es ist schier, wie man ein Spiel agiret." Of modern scholars that hold this view, *cf.* Ewald, *op. cit.*, pp. 15 and 60; Umbreit, *Das Buch Hiob*, p. XXXIII; Hupfeld in Zeitschr. f. christliche Wissenschaft, 1850, No. 35ff., Frz. Delitzsch, *op. cit.*, p. 15; Zöckler, *op. cit.*, p. 7; Klostermann, *op. cit.*, p. 111; Strahan, *op. cit.*, p. 22.

[2] *Cf. e.g. Harrowing of Hell* (in *English Miracle-plays* ed. A. W. Pollard) and *Resurrection* (in The Towneley-plays ed. G. England), both of which have a prologue in narrative form.

[3] *Cf. Old Wives' Tale* of George Peele, the opening part of which consists of narration.

[4] *Cf.* the melodrama *Gitagovinda*, the various parts of which are introduced with narrative verses explaining the situation.

certain moral conclusions of the author, and for this reason they bear on the surface something of a didactic character. They are, however, in essential respects far from being a didactic poem. They do not set forth abstract truth or morality *per se*, as do for instance the Dialogues of Plato, or as does the book of Ecclesiastes; instead, they unroll before our eyes the conflict waged in the soul of a man whom we feel to be a living, sentient human being like ourselves. They present truth and morality, but they present it through the mind and life of the suffering hero Job. They are essentially a drama of the human soul.

With the opening of the Dialogues the center of interest is shifted from the outer to the inner world, from rapidly moving events to concentrated thought and reasoning; and from this point on we find ourselves no longer concerned with the successive strokes of misfortune which have befallen the hero, but with the struggle which these calamities produce in his mind. The swiftness of movement and the diversity of scene and incident which mark the Prologue give way to psychological effects, to emotional climaxes and trenchant reasoning, accompanied withal by a wealth of poetic imagery and an intensely dramatic development of the ideas, which take the place of plot.

Step by step the conflict in Job's soul is revealed to us. We see him bewildered at God's inexplicable harshness, weighed down by his appalling afflictions, goaded beyond endurance by the coldness and suspicion of his friends, those one-time chosen friends of his spirit of whose understanding and sympathy he had felt confident. We see him passionately repudiating the suspicion cast on his integrity by the undeserved calamities with which God has visited him, proclaiming his innocence again and yet again, and asserting that it is God's treatment of him which requires explanation, not his own thoughts or conduct — these are open and above reproach. We see him

searching, reasoning, wrestling, until it comes to him that in spite of all appearances he is not really cut off from his God. We see him thus through the sheer force of his own moral sense rising to a larger conception of God and of His rule of the world, and as the intolerance of the friends becomes more fanatic, and their distrust and disaffection more pronounced, finding ever greater comfort in the reflection that in spite of his afflictions God is on his side, and in the conviction that grows on him that He will one day vindicate him before his fellowmen. We see him, finally, transported by this assurance, rising above his fate and humbly rejoicing in the knowledge of his oneness with God. His trials are still with him, but what are physical suffering and material losses to him who has surrendered himself to the unfathomable wisdom of an infinite God?

This unfolding of the processes going on in the mind of Job constitutes the sole action of the drama. The dramatic incidents narrated in the Prologue, the plot laid in Heaven and its execution on earth, are but the means employed to set the real drama in motion and to illuminate its general purpose, which might otherwise be dark. (A similar dramatic expedient is God's revelation amidst the storm in the concluding act.) By the altercation between God and the Satan the purpose and tendency are at once disclosed. God in vouching for the steadfastness of Job defends, in effect, the proposition that there is such a thing as disinterested piety in man, such a thing as real, unselfish love for the good — with the corollary that once the love for the good is firmly implanted in the human heart, no power in heaven or on earth can avail to uproot it. The Satan for his part scoffs at the idea of disinterested piety, or any real nobility of soul in man, and claims that material considerations, the hope of reward and the fear of punishment are the sole motive power back of human virtue.

The contention of the Satan that man in his service of God

is actuated by ulterior motives was not entirely without basis. The Satan had the theology of those times back of him to bear him out. The current theology was permeated with the belief that the good are rewarded with material prosperity and the wicked punished with adversity. If a man succeeded in pleasing God, he might hope to be prosperous; if he displeased Him, he must expect His vengeance. By reason of this belief piety was little more than a selfish bartering with God, as the Satan maintained. It was the piety inspired by utilitarian motives, the *do ut des* worship of God characteristic of all primitive religion. To relegate this notion of piety to the scrap-heap of an outworn theology, and to establish in its place a larger conception, more particularly to show that there is a service of God not prompted by hope of reward or fear of punishment, but springing eternal from the divine depths of man's being, was the author's purpose in writing the Book of Job. The heavenly scene in the Prologue, by which with poetic audacity he makes God his ally in this undertaking, is nothing short of a masterstroke.

If this purpose of the drama is kept in mind, the introduction of the friends will appear in the proper perspective. The three friends are subordinate figures, engaging our attention only in so far as they serve to provoke the mental reactions of the hero. Their business is to state the doctrine which Job is meant to refute. They are the exponents of the religious views of their age, upholders of tradition, and as such, all three, without appreciable difference, tenaciously defend the doctrine of retributive justice. Disavowing the right to independent judgment, they insist that traditional lore alone can lay claim to authority; it possesses to their minds the divine sanction inasmuch as it embodies the wisdom imparted to the past by revelation, while human judgment or individual opinion, lacking this sanction, is of necessity fallible and deceptive.

"Inquire of the bygone ages," Bildad admonishes,
"Turn to the wisdom of the fathers,
For we are but of yesterday and know nothing;
But they, they will be able to teach thee,
Will be able to draw from their minds words of authority."
(8. 8–10.)

And Eliphaz says:

"I will impart knowledge unto thee — hear me!
That which my mind hath perceived I will tell,
That which the wise have recorded of the lore received from their forefathers." (15. 17–18.)

For Job, however, inherited beliefs do not possess this inviolate character. He assumes the right to test the validity of the fathers' wisdom, and to reject what does not coincide with his experience. So we find him referring contemptuously to the cherished beliefs of his age as "time-honored notions," and boldly calling them "rubbish." [1]

This fact, that the friends insist on the infallible authority of traditional belief, while Job relies on his own judgment as the final arbiter, accounts for the essential difference between the attitude of Job and that of his friends on the question of how to explain the sudden calamity that has befallen him. The stricken Job is bewildered at God's visitation, but not so the friends. They are not for a moment at a loss how to account for his affliction. For them, there is only one conclusion possible in accordance with the doctrine of retributive justice. Of a certainty, he has offended God! Adversity in Job's day was the sure proof of guilt — this must be remembered. The more crushing a man's calamity, the plainer it was that he was suffering the Divine wrath incurred by his sins.

[1] See 13. 12.

This is the light in which the friends view Job's misfortunes, not only in the Dialogues, but also in the Prologue. In the Prologue, indeed, they express their verdict more effectively than they do by their tirades later — their silence is far more eloquent than words. They come with the avowed intention of offering consolation to Job, but when they behold his "most terrible affliction," when they find him smitten with leprosy, they see the unmistakable proof of God's displeasure,[1] and instead of showing sympathy, "they rend their garments," before they venture into his presence, "and sprinkle dust over their heads by casting it heavenward." By this strange performance they mean to express, not grief on Job's account, but rather solicitude on their own; they seek to ward off the danger of becoming affected themselves by the curse that has been visited upon Job.

That this is the significance of the rites performed by the friends may be deduced from various sources which supplement one another, notably Acts 22. 22f. These verses tell how, when Paul by his own confession had been proved guilty of apostasy, the people, demanding that he be put to death, "cried, and rent[2] their garments, and threw dust into the air." The customary explanation that this behavior on the

[1] 2. 13. *Hakkĕ'eb* does not mean, as generally translated, "his grief" (in this case the writer would have said *kĕ'ĕbō*), but "the affliction" as the Greek, in fact, understood the phrase, ἑώρων γὰρ τὴν πληγὴν δεινὴν οὖσαν; with this meaning *kĕ'ĕb* occurs again, Is. 17. 11. The words, "for they saw that the affliction was very terrible," have reference, not to Job's erstwhile calamities, but to the affliction they have beheld with their own eyes, his affliction with leprosy, that is. The leper, it must be remembered, was considered "the one smitten and afflicted by God" *par excellence* (Is. 53. 4), or as he is called in Arabic "the cursed by God" (*mukātalatu 'l-lāhi*). He has, like Job, to sit outside the city or village on the ash-heap of burned animal-dung (the *mazbala*), and exhibit himself as an accursed one and call out "Unclean, unclean!" so as to warn passers-by not to approach him.

[2] According to the more accurate rendering of K. Weizsäcker, *Das Neue Testament.*

part of the people was merely the expression of wild fanaticism [1] is far afield. The people were in reality performing the rites customary under such circumstances. This follows from the Talmudic law in *Mishna Synhedrin* 7. 5 pertaining to the related case of blasphemy. The law specifies that in a trial when the witnesses testify that the offense was committed, the court and the bystander must rend their garments. The *Gemara*, 60 *a*, significantly adds that the reason that the witnesses are not required to do likewise is that they naturally performed these rites at the time the offense happened. On the question, why these rites are performed both by those that have been witnesses of the act of apostasy or blasphemy and by the friends before venturing into Job's presence, light is shed by the precept attributed to Mohammed by Abdallah b. Umar: "The prophet said, 'Do not enter these places that have been visited with punishment, except you weep. If you do not weep, you shall not enter them lest that which has befallen them befall you also.'" [2] J. Pedersen correctly remarks in explanation: "The places visited with punishment are those upon which a curse rests. If any person were to enter there, he would become affected by the curse. He, however, who puts himself in a state as of one accursed will not be harmed by the curse, having made himself immune against it." [3] It is safe to deduce that the rending of his garments by the person witnessing an act of blasphemy, or as in the case of Paul's apostasy, the rending of his garments accompanied by crying and the throwing of dust into the air,[4] was meant to serve as a safeguard against the curse which, it was believed, would be visited on the offender.[5] This deduction is further established by the

[1] *Cf. e.g.*, J. Holtzmann, *Hand-Commentar z. Neuen Testament.*

[2] Al-Buhari, *K. al-ṣalāt*, no. 53.

[3] *Der Eid bei den Semiten* (1914), p. 102.

[4] By "threw dust into the air" is really meant that, as in Job 2. 12, they cast it upward in such a way that it would fall on their heads.

[5] By any or all of these practices, crying, throwing dust over his head,

fact that the law applying to blasphemy in *Synhedrin* is supplemented in *Nedarim babli* 7 *b* by the regulation that "he who hears his fellowman commit blasphemy must put him under the ban else he himself shall be put under the ban."

In the light of these facts, the real meaning of Job's reproach to his friends, "When ye saw the terror, ye were seized with fear," (6. 21) is at once plain. His words are a clear reference to their behavior when they first behold Job's terrible visitation. They are shocked, not by the extent of his misery or by the sight of his horrible suffering, but by the certainty that he is under a curse. They fear for their own safety, and seek to divert God's wrath by the rites which they perform. This without a doubt is the significance of the friends' demonstration and their ensuing silence. Job knows this well, and the knowledge cuts him to the quick. He understands the friends. They believe him guilty and accursed. He will receive no sympathy from them. In a most beautiful passage, Job compares his experience with his friends, who on their arrival deny him the sympathy for which he has been hoping, to the disappointment of the Arabian traders, who on their homeward

stripping off or tearing his garments, the person meant to put himself in a state as of one accursed. There is ample proof of this throughout Semitic literature, as Pedersen, *op. cit.*, pp. 97ff., has shown. Of the many examples given by him I shall cite only the following: "When Amir was unable to procure blood-revenge for his slain brother Amr, he stripped off his garment, and sprinkled dust upon his head, like a man who has been outlawed or put under the ban, and cried, Wo unto Amr!" (Ibn Hisham, 442, 8, Al-Wakidi, 52). Further, as Pedersen points out, "to throw dust or gravel at a person was" among the Semites "considered an especially effective means of cursing him." To Pedersen's detailed discussion of this point it need only be added that the explanation of this custom is found in the common Semitic curse, "Dust in thy mouth!" which means really *May the dust of the grave cover thy face* — as frequently elsewhere, *'afar* is ellipsis for *'ăfar maweth*. Proof of this may be seen in the verse which Hudba recited when, after he had carried on a series of feuds, he gave himself up to the enemy-tribe: "Has not the raven (the bird of ill omen) croaked at thee, at midday? Shall not, therefore, the dust *of the grave* be in thy mouth?" (Hamasa, Scholion, 235, l. 15.)

journey in the summer, find dried up the rivers which, when they set out on their expedition in the fall, were full and overflowing:

"My brethren have disappointed me like mountain streams,
Like watercourses that pass away.
Once turbid from icewater, flooded by the melting snow,
When scorched by the sun, they dwindle,
When it groweth warm, they disappear from their place.
The paths of their course wind, they rise into the void and vanish.
The caravans of Teima look for them, the traders of Sheba long for them.
They are disappointed because they trusted in them;
When they come to them, they are confounded.
So have ye been disappointing to me:
When ye saw the terror, ye were seized with fear." (6. 15–21.)

Against the injustice and cruelty of the friends' belief in his guilt and their silent condemnation Job's heart revolts, and after enduring the tension for several days, he finally gives vent to his feelings in the passionate outburst which opens the poem[1]:

"Perish the day that I was born,
The night that it was said, 'It is a boy!'
May that day be dark; may God above take no heed of it,
May no light shine on it." (3. 3–4.)

Job's cursing of his day increases in dramatic intensity as he proceeds. Better never to have been born than to endure such

[1] The abruptness of this opening illustrates a peculiarity of Biblical style, which I discussed at length in *The Prophets of Israel*, pp. 37, 91 ff. In the present case, however, the abruptness is not really so pronounced as it seems to be to the modern reader. At the time the book was written, the purpose of the friends' rites was perfectly clear to everybody. No explanation of the rites was necessary, nor of the bitter indignation they excited in Job.

misery. Pleasant and alluring, in contrast, is death — death, he continues, extending his reflections to mankind in general, which puts an end to weariness and drudgery, which wipes out all class-distinctions, and brings rest and freedom to the oppressed. He concludes his reflections with the bitter question:

"Why is light given to the wretched, life to those weary of soul,
Who yearn in vain for death, who seek it more eagerly than hidden treasure,
Who would rejoice beyond measure, would exult if they could find the grave?
Why is light given to a man whose way hath become dark
Because God hath hedged him in?" (3. 20–23.)

By this question, which touches on the destiny of man, or what in the author's mind was equivalent to this, the dealings of God with man, we get a hint of the purpose of the book (as unfolded in the Prologue) in its larger and more philosophic aspects. The question, it is important to note, shows Job, not rebelling against God, but mystified by the inexplicableness of His ways with man, and casting about for some explanation.[1]

The friends, however, look upon Job's outburst as little short of blasphemy, and feel confirmed in the suspicions they have entertained of him from the start. They consider his reflections as equivalent to a denial of retributive justice, and accordingly, deem it their religious duty to take him to task. After the manner of fanatics they, Eliphaz like the others, heap upon him the most heartless taunts and accusations. One after another, they expatiate on the doctrine of retributive justice, showing how really unassailable (to their way of thinking) it is. They concede, in accordance with the view of their day, that temporarily the righteous may suffer, or the wicked prosper,

[1] For the fuller discussion of this point see comment on 3. 23.

but in the end, they aver, justice will surely be established — the righteous will be vindicated, the wicked will meet with disaster. In explanation of the temporary suffering of the righteous, they advance another current idea of their age:

"Can mortal be just in the presence of God,
Can man be pure before his Maker?" (4. 17.) [1]

Eliphaz asks in his first discourse, and again, in a somewhat modified form, in his second.[2] And Bildad in his concluding discourse reverts to this idea as if it were an absolute truth.[3] They mean to say that man is necessarily imperfect in the sight of God, and that suffering and adversity are but the consequences of this human imperfection, but the means God employs to tell men that they have — whether consciously or unconsciously — fallen into sin. In having Eliphaz introduce the thought as a revelation, the writer has in view a twofold end — to lend color to Eliphaz's character, which he is portraying at the moment, and to make it plain that the thought in the mind of his contemporaries was invested with the authority of divine truth. According to the views of those days, any fundamental belief could be supplemented or modified only by new revelation.

It is Job's task in the book, we know, to show the fallacy of the friends' views. Inasmuch, however, as up to the time of his affliction he had held these views himself, it is in reality his own search after the truth that is portrayed in the dramatic dialogue between him and his friends. The first part of the dialogue centers in the mental struggle which Job is undergoing. The creed which he inherited from his fathers has been shaken, his old beliefs are vanishing and new ideas taking shape in their

[1] Note that this idea occurs, with a different application and differently expressed, in Ps. 143. 2, a psalm which is in no wise dependent on or otherwise related to the Book of Job: "Do not deal with Thy servant according to the standard of strict justice, for in Thy sight no living man can be righteous."

[2] 15. 14. [3] 25. 4.

place; yet his faith in God remains firm. Though he wrestles with, even challenges God, yet he turns to Him as to a refuge and pleads for light upon his darkened path.[1]

Job finds himself no longer able to answer in the affirmative the question whether the infinite God directs man's destiny in accordance with man's idea of justice. His own particular case, as well as careful observation of life in general, have taught him that the ills of nature fall indiscriminately upon the good and the wicked, that no trace of justice is to be found in the distribution of disease, accident, or any of the scourges incidental to human life. It is as if the relentless power back of all were but mocking the innocent victim:

"Innocent am I! . . . Yet it is all the same!
Therefore do I maintain,
The innocent and the wicked alike doth He annihilate.
If the scourge slayeth its victims suddenly,
He mocketh at the despair of the innocent." (9. 21–23.)

In answer to the view expressed by the friends that human suffering is justified by the sinful nature of man, Job urges that since God chose to make man frail and unstable of nature, it would better befit Him to be indulgent, and forgive man's sins than to be ever intent on punishing him for his errors, and meting out vengeance for his shortcomings:

"Doth it become Thee to crush me,
And to despise the work of Thy hands?" he exclaims.
"Life and love Thou hast bestowed upon me,
And Thy care hath guarded my spirit.
Yet this Thou hast kept concealed in Thy heart,
This, I know, Thou hast had in mind:
Should I sin — and Thou art watching me for that —

[1] For the detailed analysis on which my interpretation rests, see the Synopses of Job's speeches, 171ff., 179ff., 190ff., 206ff., 231ff.

Thou wouldst not absolve me from my guilt.
If I incur guilt, woe unto me!
And yet, if I am righteous, I may not lift up my head —
I, sated with ignominy and steeped in misery." (10. 3, 12–15.)

But more important than these negative thoughts is the positive reasoning that goes with them. A dim idea of the immeasurable distance between the finite and the Infinite dawns upon Job's mind, and he perceives the essential fallacy involved in all man's thinking about God; for by reason of his finite intelligence, man is unable to conceive of God otherwise than as with human semblance, and as possessing human attributes. As yet, Job is unable to grasp the full import of this truth, as yet he does not see it in its relation to the problem of man's destiny. All that he can do at present is to take the commonly accepted thought that man cannot be just in the sight of God and present it in a new light. Unable to comprehend infinity, man, he says, cannot but be confounded at the thought of the infinite majesty of God.

"Indeed I know that it is so:
How could man be just in the presence of God?
If God consented to argue with him,
Man could not answer Him one out of a thousand *questions*.
Howsoever wise and courageous,
Who could defy Him and escape unscathed —
Him who shaketh the earth in its foundations,
So that the pillars thereof totter;
Who enjoineth the sun not to rise
And sealeth up the stars;
Who alone spreadeth out the heavens,
And holdeth dominion over the billows of the sea?
If He passed by me, I should not perceive Him.
If He swept past, I should not be aware of Him.
If I called and He answered,

I should not believe that He had given ear unto my voice.
Even if my cause were just, I could not respond,
I should have to implore the mercy of my opponent."
(9. 2–8, 11, 15–16.)

Quite as important is Job's discovery of another truth while this conflict is raging in his heart. It is borne in upon him that there is nothing irreligious about revealing one's doubt and pouring out one's despair to God. On the contrary, the fact that he can speak out his mind to Him even now when bowed down under his mysterious affliction, proves how clear is his conscience, and how really close he is to God. So convinced is Job that his wrestling with God is a sign, not of estrangement, but of intimacy, that he now more emphatically than ever asserts his innocence. Though he realizes that his life has been far from perfect, that time and again he has of necessity fallen short of his aspirations, he yet claims that, as far as such a thing is humanly possible, he has lived in conformity with God's moral law. Come what may, even let God, in His omnipotence, kill him, he will still aver that his conduct has been beyond reproach:

"If He killeth me — well and good!
I have nothing to hope for.
Only my conduct I desire to justify to His face.
This indeed hath been my support,
For the godless cannot approach Him.

. . . . . .

Behold I have set forth a just case,
I know that I am guiltless.
Who dare gainsay me?
Verily then I should have to die in silence." (13. 15–16, 18–19.)

The consolation that Job finds in the knowledge that his conscience is guiltless, and that he can face God without fear, grows

soon into something far more positive. His earlier bewilderment vanishes, the feeling that God is bent on crushing him without reason or relenting gives way to an ever growing conviction that, in spite of what men would have him believe, God is really on his side and ultimately will champion his cause before the world. As this assurance reaches its height, it finds exultant expression in the famous outburst:

"But I know that my Redeemer liveth,
And that at last He will appear on earth.
Even after my skin hath been torn from my flesh,
Still will I cherish the hope that I shall see God.
The heart in my bosom pineth
That I may see Him, a champion in my behalf,
That my eyes may see Him, and not as an enemy." (19. 25–27.)

Into this classic passage the Occidental Church, following Origines, has read a belief in immortality and resurrection, an interpretation which not only has no basis in the passage itself, but which is, in fact, contradicted by the rest of the dramatic poem — by Job's emphatic denial of a life after death, 14. 11f., 14, and by the fact that no cognizance of such a hope is taken in the dénouement. It is for vindication in his lifetime, not after his death, that Job hopes. Not that he expects to be restored to health and prosperity — this he knows cannot be. He expresses the hope that God may reveal Himself to justify him and to attest to his innocence before all the world — a hope which is fulfilled in the dénouement.

All along Job has been assailing, more or less indirectly, the belief in retributive justice. Now the psychological moment has arrived for him to make a direct attack. Contrary to the view which the friends are untiringly reasserting, that sooner or later the wicked are overtaken by disaster, Job points out that they enjoy undisturbed prosperity to the end. Nay more, he tells them, the world is ruled by tyrants, and there is no

chance of redress for the downtrodden masses from their powerful oppressors. Experience of life, he says in effect, will teach any one that in times of disaster it is the wicked upper classes that are spared, it is they who manage "to swim on the top" when the world is visited by appalling calamity. And not only do they retain their power and wealth through their lifetime, they are buried with pomp and ceremony at the end — their bier is followed by their fellowmen, and even their tomb is cared for long after they are dead. Then he describes the wickedness of every sort that is allowed to go on in the world, the fraud and oppression, the murder and rapine; he dwells particularly on the cruel exploitation of the poor. "Yet God taketh no umbrage."

"There are those that commit land-robbery,
That steal herds with the shepherd,
That carry off the donkey of the orphan,
And seize the ox of the widow,
That even take the orphan from the mother's breast,
And attach the infant of the poor.
They thrust aside the needy.
The poor of the land must hide.
Lonely as wild asses in the wilderness,
They go forth to their labor;
They must hunt the desert for sustenance,
There is no harvest of their own for the homeless.
They must harvest fields that are not theirs,
The vineyard of the tyrant they must pick clean.
Naked must they pass the night for lack of clothes;
They have no covering to protect them from the cold.
From the downpour of the mountains they are drenched,
They must embrace the bare rock for want of shelter.
They must go naked, without garments,
Hungry, they must carry the sheaves.

Shut in by walls they must press the oil,
Thirsty, they must tread the winepress.
There are still others that shun the daylight,
That know not its path, that abide not in its way;
In the dark the murderer riseth, killeth the poor and needy,
And the thief goeth about in the night,
Breaketh into houses under cover of the darkness.

. . . . . .

Out of the city come the groans of the dying,
And the cries of the souls of the slain, calling for vengeance —
Yet God taketh no umbrage." (24. 2–3, 9, 4–8, 10–11, 13–14, 16, 12.)

These statements of Job very naturally stir the friends to wrath. More than ever convinced that their suspicions are well founded — do not his own words prove him a sinner? — they throw off the mask they have been wearing and give free rein to their fanaticism. Eliphaz wildly charges him with "sins without number," he specifies that he has unjustly attached his brother's holdings and stripped people naked, that he has withheld his bread from the hungry, sent away the widow empty-handed, and crushed the arm of the orphan.[1]

In reply to these baseless charges, Job under oath asseverates his innocence. He calls God's unceasing punishment down upon his head if his conduct has been otherwise than blameless, if he has not rigidly lived up to the demands of morality, if his life has not been one of purity, and of love and service to his fellowmen. To admit that he has sinned would be to do violence to his inmost convictions and shatter his soul's integrity. On the contrary, with greater assurance than ever he declares that he treasures the knowledge of his virtuous life, and that he will cling to it while he lives:

[1] 22. 4–9.

"As God liveth who hath robbed me of my right,
The Almighty, who hath grieved my soul,
As long as my spirit is within me,
The breath of God in my nostrils,
Verily my lips shall not speak untruth,
Nor my tongue utter falsehood.
God forbid that I concede that ye are right!
Till I die, I will not part with my integrity.
My righteousness I hold fast, and will not let it go.
My heart need not blame any of my days." (27. 2–6.)

To grasp the full import of these verses one must bear in mind the view that prevailed in those days in regard to sin and piety. For the friends, as for the world in general, sin was far from being well defined in the abstract, or easy of detection in particular instances. It was a most troublesome, elusive thing. A man could never be sure just how he might have offended the deity. The fear of having provoked the wrath of God by some secret sin looms up large in the literature of those times. Besides, there was always the danger of committing sin in one's thoughts. To permit doubt to enter one's mind, to question or deny (as Job has been doing) the validity of any religious belief was the worst kind of impiety, equivalent to renouncing God. But for Job all this uncertainty about sin, in fact, the whole false conception of sin and piety, has ceased to exist. The only sin he recognizes is disobedience to God's moral law, as we see from the detailed list of sins in the oath in which he asseverates his innocence. Thus Job shows himself the spiritual heir of the prophets. Like them, he comes to realize that the relation between God and man is a purely moral relation, that righteousness is the one bond which can bring man close to God. Accordingly, he avers that the consciousness of his righteous life, the knowledge that his "heart need not blame any of his days," fills him with strength and assurance,

so that now in his extreme misery he can face his fellowmen with composure and turn to God in prayer. Were it not that he knows he has been living "in the presence of the Almighty," that he has kept to His way and "has not swerved from it," he would be completely crushed by his affliction:

"If I hid transgressions, as men are wont to do,
If I sought to conceal iniquity in my bosom,
Truly I should have to dread the great crowd,
The contempt of the people would terrify me,
I should have to be silent, I could not venture out of doors.
And what should I do when God appeareth,
When He visiteth *the earth*, what should I answer Him?
Verily, the fear of God would overcome me,
I could not endure the apparition." (31. 33–34, 14, 23.)

Job's tenacious assurance that he is blameless, that his life is in full harmony with God's behests, mounts in the closing words of his speech to the triumphant hope that God Himself will appear and approve his innocence:

"Would that He might hear me! (to reveal Himself)
I stake my life on it that the Almighty will hear my prayer.
Then verily I will carry upon my shoulders the bill of indictment
That my opponent hath preferred (*i.e.* Eliphaz in his preceding speech),
I will adorn myself with it as with a crown;
I will account to Him for every one of my steps,
Like a prince will I approach Him.
He will weigh me in the balance of righteousness,
God will acknowledge my integrity." (31. 35–37, 6.)

It is interesting to mark how this climax confirms the corresponding climax at the close of Job's speech, chap. 19, and how both serve as an index at once to the mind of Job and the design of the author.

To summarize the situation—Job, by his great calamity having found all his previous experience reversed, all his inherited notions belied, has come to search in the depths of his own being for some clue that might lead to the stabilization of his moral world. He has found this clue in his own moral consciousness, and from the uncertainty and confusion in which he has been floundering, following the collapse of his old world, he now emerges clear and assured, with a new and surer base beneath his feet. From this new and solid base he now proceeds to find the solution of his problem, the problem of God's ways with man, which has been weighing upon him all along. He considers this question from two aspects: (1) Is there any retributive justice in this world? (2) What is the governing principle of the Divine world economy?

(1) We find that Job himself believes in retributive justice, but with a very significant difference. He believes in retribution of a spiritual, not of a material, nature. We have just heard him declare that his clear conscience is his priceless good, in that it gives him strength to endure his affliction, and so fills his heart with comfort and joy, that he can at all times feel assured in the presence of God. And this he follows up with the complementary assertion that of this trust and assurance the wicked man knows nothing—for him the omnipotent God is a tormenting presence, threatening him with destruction. By this twofold declaration Job makes it plain that retribution is no longer for him a matter of outer fortune but of inner experience. The wicked man, notwithstanding his material prosperity and selfish enjoyment of life, pays the penalty for his wrong-doing and wrong-thinking in his uneasy conscience and his unsatisfied soul:

"What fellowship hath he with God on high,
What communion with the Almighty in the heavens above?
Is He not a terror for the wicked, a dread for evil-doers?"

The righteous man, however, whose foot "hath held fast to His path," possesses in the knowledge of his fellowship with God a source of infinite happiness, which remains unaffected by bodily suffering and material privation. In other words, Job declares, as did Jeremiah two centuries earlier, that not material prosperity constitutes man's happiness, but rather the strength and peace of soul which come to him who lives a life of righteousness and purity, and is at one with God. This at-oneness with God, Job has learned through his suffering, is the only thing that counts, and the consciousness that he possesses this supreme good has been his mainstay under a well-nigh crushing fate.

(2) As to the second side of the question, that of the principle governing the Divine world economy, Job answers that God's ways are beyond human comprehension — the Divine world economy must forever be a mystery. Absolute wisdom is not within the power of man to attain, it rests with God alone:

"But where is wisdom to be found,
And where is the home of knowledge?
Man doth not know the way to it,
It is not found in the land of mortals.
It is hidden from the eyes of all living beings.

. . . . . .

God understandeth the way to it,
He knoweth its home;
For He seeth to the ends of the earth,
He beholdeth the vastness of the heavens." (28. 12f., 21, 23–24.)

Even the material order of things is for man enshrouded in impenetrable mystery; how much more then must the laws of the spiritual world surpass his understanding? With his finite vision, man can never succeed in "penetrating the limits of the Godhead:"

"Oh that I might know how to find Him,
Oh that I might get to His abode!
If I go to the East, He is not there,
To the West, I cannot perceive Him.
If I seek Him in the North, I cannot behold Him,
Nor can I see Him by turning to the South." (23. 3, 8–9.)
"The Almighty we cannot find.
He that is almighty in power and supreme in justice,
He that aboundeth in righteousness, giveth no accounting."
(37. 23.)

And his description of the mystery in which the visible material world is veiled, Job concludes with the following words:

"Lo, these *wonders* are but the outer edges of His ways;
Only a whisper of Him do we catch.
Who can perceive the thunder of His omnipotence?" (26. 14.)

By thus emphasizing the immeasurable distance between the finite and the Infinite, Job implies that if man could comprehend the mysterious, ultimate relations of all things, if he could see the laws governing this limitless universe in the light of infinity, then those things which by reason of his finite point of view must now seem to him unjust would appear infinitely just and wise.

Though from the metaphysical viewpoint Job does not get beyond this, though he finds no real solution to the problem of God's ways with man, and the question of human suffering remains a mystery to him, he does, nevertheless, in the light of his own spiritual experience reach a positive conclusion, a conclusion which is as final for us to-day as it was for him twenty-three hundred years ago.

The abiding trust in God which fills his heart (and to which he has given expression times without number), together with his new realization of the limitations of the human intellect, lead him to the recognition that there is a divine purpose at the

root of man's nature and destiny, and that only in the absolute surrender to this divine purpose is the true aim of human existence fulfilled. Accordingly, he concludes his reflections on the immensity of God, "which mocketh understanding," with the pregnant words:

> "The fear of God, that is wisdom,
> And to shun evil is understanding."

The recognition of this eternal verity by Job marks the highest of the many high points of the book. It also marks the end of his titanic conflict. Through adversity and suffering, through affliction and doubt, amidst darkness and the shadow of death, Job has wrestled for an explanation of God's ways with man, and now from "the still small voice" in his heart comes the only positive answer that the human soul may ever hope to receive, the enunciation of the moral law.

Only by the full quotation of the passage does its wonderful force become clear. God in His infinite wisdom, the wisdom "hidden from the eyes of all living beings," created the universe and fixed its laws. He prescribed the course for the wind and the thunderbolt, for every force in nature, but to man for his guidance He gave the moral law. In other words, Job says that the moral law inherent in man, with its absolute claim to obedience and its peremptory call to duty, is the one reality that constitutes human wisdom — it is the voice of God.

> "When He fixed the force of the wind,
> And measured the volume of the water,
> When He made the law for the rain,
> And laid down the course for the thunderbolt,
> Then did He see it (wisdom) and reveal it,
> Then did He enact it, yea, He plumbed its depths.
> And concerning man He said:
> 'The fear of God, that is wisdom,
> And to shun evil is understanding.'" (28. 25–28.)

Thus Job's suffering is transmuted into spiritual triumph. Dramatic evidence of the transfiguration wrought in him is given in the closing scene of the drama, when in true humility of heart he falls down in worship of God, who has revealed Himself to him amidst the storm, and seals his act of worship by asking God's forgiveness for the friends who have maligned him.

God's vindication of Job amidst the storm, which follows the spiritual climax of Job's discovery of the moral law, constitutes, so to speak, the grand climax of the drama. As a dramatic expedient, God's revelation amidst the storm ranks next to the Scene in Heaven, and contributes not a little to the poetic grandeur of the poem. Due largely to radical changes which the speeches of God suffered in the original, the purport of God's revelation is generally misunderstood. Fortunately, the Greek version has preserved the most important passages, which, in the Hebrew, were tampered with by later editors. To understand the object of God's revelation as indicated by the plan and purpose of the book, one must bear in mind that Job's fervid prayer, which he utters at the various heights of the dramatic action, is that God may reveal Himself to vindicate him and to attest to his innocence before all the world. So, when God does appear in the end, it is not in order to reprove Job, to humble him in the dust, but rather in order to comply with Job's prayer, to bear testimony to the truth of his claim that he has always lived in harmony with "God's holy behests." This is borne out, first of all, by the original opening of the speech of God as preserved in the Greek version. This original opening contains no disapproval of Job, but rather of the friends. Moreover, in its general tenor, it is strikingly in accord with Job's censure and warning to the friends expressed in Chap. 13:

"Do ye mean to defend falsehood in behalf of God,
Or to uphold untruth for His sake?
Will ye be partial to Him?

Will ye defend God?
Will it be well with you when He searcheth you out?
Or do ye think that ye could deceive Him as ye can man?
He shall judge you severely
If ye secretly show Him partiality.
Will ye not be terrified when He appeareth?
Will ye not then be seized with fear of Him?" (vv. 7–11.)

As if in fulfillment of this prediction of Job, God now from the stormcloud opens his speech with the following words of censure to the friends:

"Who is it that seeketh to conceal his design from me,
By holding back his words in his mind?
Doth he think that he can hide them from me?" (Gk. 38. 2.)

The genuineness of this opening is beyond suspicion. Such agreement with an essential and characteristic passage of the book, with the very inner sense of that passage, can be the work only of the original writer. Nothing so inherently fitting could have been produced by an interpolator.[1]

Still more conclusive than this opening is another verse of the speeches of God, found in the Greek version. Turning to Job, after He has finished His ironical address to the friends on the mysteries of the universe, God says:

"Despise not my chastisement!
Dost thou think I would have revealed myself to thee,
Were it not that thou mightst be proven righteous!"
(Gk. 40. 8.)

[1] It should be added that in the one example known of an interpolation expressing the writer's idea, the interpolation is limited to two words which are of no relevancy beyond the sentence in which they occur. It is found in an oration of Demosthenes and reads: "Ye will never accede to this" ὡς ἄνδρες ἐλεύθεροι καὶ εὐηθεῖς "as liberal and educated people." By a papyrus discovered in recent years, written several centuries before any of the other manuscripts, it has been shown that the original text read ὡς ἄνδρες Ἀθηναῖοι ὄντες.

In this verse, which is replaced in the Hebrew by a verse of the very opposite tenor,[1] we have direct proof that the vindication of Job is the real purpose of God's apparition amidst the storm. This verse clears up so much that has been dark, and reconciles so much that has been at odds, that its importance in the present stage of Job-criticism can hardly be overstated. It will be seen that God's appearance forms the true culmination toward which the entire action moves. As soon as 38. 2 and 40. 8 are substituted for the interpolated verses, the unity of action leaves nothing to be desired.

With His ironical questions regarding the laws of nature and the conduct of the universe, God takes up the thread where Job left off, and brings into greater emphasis the thought enunciated by Job, that absolute wisdom is found with God alone, and that man by reason of his finite intelligence cannot fathom the infinite wisdom of God, or comprehend the mystery of His rule. God's questions are addressed to the friends. Their original opening shows this beyond the possibility of a doubt. They would indeed have no *raison d'être* if addressed to Job, since their burden is precisely that of Job's concluding speech which immediately precedes them, whereas, directed to the friends, who claim to have a full understanding of God's plan, they are most appropriate. The questions are calculated to show the puny friends the limitations of their mental horizon, the mockery of their belief that God's rule of the world could be reduced to such a simple formula as that of material retribution.

This part of the speech of God is brought to an effective close with 40. 9–14.[2] God, whose address to the friends so far has been a withering rebuke to them for their arrogance and cock-

[1] "Wilt thou annul my judgment?
Wilt thou condemn me, that thou mayest be justified?"

[2] 40. 9–14, as both the interrogative form and the contents of 40. 9 indicate, must originally have followed immediately after the series of questions addressed to the friends in chs. 38–39.

sureness, now bids them put on the mantle of divine majesty and act the part of God (as they conceive it), pour out their wrath on the proud and mighty, and send the wicked straightway to their doom. By this piece of irony, even more than by His questions about the mysterious laws governing the universe, He gives the friends to understand that the inscrutable principles of His method of dealing with the world and human affairs far transcend the naïve principle of material retribution on which the system they conceive of is based.

No argument against this view can be advanced from the formulary verse, 38. 1, "And God answered Job amidst the storm and said," for this verse in the form in which we have it, originated in all probability with a later editor. Note in the first place the recurrence of the verse in 40. 6, where Job himself is addressed. It is safe to assume that the highly dramatic apparition of God must originally have been more fittingly introduced than by the mere words, "And God answered . . . amidst the storm and said;" and, as a matter of fact, we have a direct indication of such an introduction in the definite article of *sĕ'ara*; *storm*, being neither a name of matter or species, nor forming a comparison, could in Hebrew be used with the definite article only if it had already been mentioned. The fact that the questions are apparently addressed to one person, rather than to several, can in no wise invalidate our conclusions. It may be noted that when pronouncing His verdict against the friends God again does not address the three conjointly, but Eliphaz, as the eldest of the three. 38. 21 points to the assumption that here too it is Eliphaz who is addressed: "Thou knowest it, dost thou not? For of yore thou wast born, and the number of thy years is many." The verse is clearly an ironical reference to Eliphaz' claim (15. 10) to superior wisdom by reason of his advanced age. The explanation seems to lie in the fact that in cases of revelation or apparition it was the almost invariable custom to represent the Spirit or Deity as addressing only one person at a time.

A final proof that the object of God's revelation is the vindication of Job is furnished by the condemnation of the friends in 42. 7–9, which together with its sequel, v. 11, constitutes the original conclusion at once of the revelation-scene and of the book:

"After Job [1] had spoken all these words, Yahweh said to Eliphaz, 'My wrath is roused against thee and thy friends, because ye have not spoken truthfully [2] to me as hath my servant Job. Now, take seven bullocks and seven rams and go to my servant Job and offer up burnt offerings for yourselves, and my servant Job shall pray for you. Verily, it is because I respect him that I brand you not as infamous for not having spoken truthfully [2] to me like my servant Job.'"

This judgment pronounced by God against the friends for their intellectual dishonesty confirms more pointedly even than do His opening words the accusations made by Job. It will be remembered how in chap. 13 Job refers to the friends' defense of the retributive justice theory as a defense of falsehood in behalf of God, an upholding of untruth for His sake, and how he stamps their defense as hypocrisy, for which they will be severely judged by God; and how again in chap. 27 he declares that his lips would "speak untruth," his "tongue utter falsehood," were he to admit that his affliction is warranted by any personal guilt. It is obvious that, like the Prologue, this pronouncement of judgment by God against the friends must be an integral part of the author's design — without it God's vindication of Job would be less complete. It adds materially to the unity and dramatic effect of the whole.

Following this complete vindication of his integrity, Job's act of worship hardly requires explanation:

> "I know that Thou canst do all things,
> That nothing is impossible with Thee.
> I have heard of Thee by report,

[1] This original reading (instead of "After Yahweh had spoken . . . to Job") has been preserved in both the Sahidic and the Bohairic translation of the Greek version.

[2] As to this meaning of *nekhona*, which forms here an adverbial accusative, *cf.* Ps. 5.10, "No truthfulness is in their mouth," *et alit.*

But now my eye hath beheld Thee,
Therefore, though I am wasting away,
I am comforted for *my lot of* dust and ashes." (42. 2, 5–6.)

With a true sense of humility, and in his heart "the peace that passeth understanding," Job confesses that, however inexplicable to him His dealings needs must be, he now knows God more profoundly than ever; that though humbled by Him in the very dust, yet through sorrow and suffering he has come to know Him as the God of morality and boundless love. From the fullness of his heart he even prays to God to forgive the friends their insincerity.

In the words of the sage, "The true hero is he who conquers all selfish desire"— Job has won the victory. By humbly searching after the truth, by ridding himself of all pride and egoism, he has lost his old self, and in so doing he has found his real self, and attained the true vision of life. And in this transport of self-realization, he embraces those who in their blind fanaticism have vied with one another in accusing him.

This is the end — the end of the conflict and the end of the book; and what a fitting end it is! It will be remembered that it was on the thesis of the invincible power of the good that God had staked His honor in the opening scene in Heaven, and now, by this crowning victory of Job's, His thesis is vindicated, His confidence fulfilled. It is not merely a victory of Job's; we are made to feel it is God's victory — the triumph of the Eternal goodness that rules the world.

Unfortunately, a later editor with little understanding for such spiritual conflict as is delineated in the book, and with a strong bias for some of the doctrines which Job was at such pains to refute, completely mistook the spirit and the purpose of this ending. He found it irreconcilable with his own belief in retributive justice. So to supply what he considered a deficiency, he added the present conclusion of the book, in which

Job is restored to health and prosperity and lives happily with his family forever after. We must forget this happy ending, and remember Job as the real author leaves him — still afflicted in body, but serene of soul, still shaken in his worldly fortunes, but issuing victorious from his moral encounters, and enjoying in consequence the approval of God.

The Happy Ending, 42.10, 12–17, a Later Addition

It has heretofore remained unnoticed that 42. 10 with its original continuation, vv. 12–17, and v. 11 exclude each other; yet it requires only a moment's reflection to see that this is so. Verse 11 states, "Thereupon, all his brethren and sisters and all his former friends came to Job and ate bread with him in his house, and condoled with him and comforted him for all the affliction that God had brought upon him, and they gave him each a piece of money and a golden earring." If Job, however, as v. 10 tells, had really been restored to health and prosperity, such condolence would have been absurd. His relatives and friends would not have condoled with Job and comforted him, but would have come to congratulate him and rejoice with him over his restoration to health and prosperity. It is self-evident that of these two endings that of vv. 10, 12–17 must be an addition by a later editor, and that v. 11 is the real and original ending, for not only is this ending the only one consistent with the contents of the Dialogues, but it also fits in well with the Prologue, from which it receives meaning and point. The friends, the Prologue tells us, when they saw Job smitten with leprosy, sternly withheld their sympathy, but now that he has been vindicated by God, and they themselves denounced, they seek to make amends for the wrong they have done him. "They condole with him and comfort him," and seal their reconciliation with him by holding a peace-feast in his house and by presenting him with gifts. Similarly, Gen. 31. 54 tells how

Laban and Jacob celebrated their reconciliation with a peace-feast, and for our purposes it is important to note that the parallel version, v. 46, refers, like our verse in Job, to the meal only, making no mention of the animal-slaughter. This custom of sealing the reconciliation of two enemies with a peace-feast in the house of the one that has been wronged prevails to the present day among the Arabs in Syria.[1] Not only the three friends, but all Job's friends and relatives make amends in like manner. All along they "have abhorred him and held aloof from him, and even forgotten him," [2] just as to this day, in the Orient, everyone refrains as a matter of course, even the nearest relatives, from visiting the leper on his ash-heap.

As to the fact that the ending as we have it in v. 11 is the only one consistent with the Dialogues, it must be remembered that the object of the writer of Job was to disprove the age-long belief in retributive justice, and to show instead that there was such a thing as disinterested worship of God. By a happy ending of the drama he would have defeated his purpose and acknowledged the very principle he had been at such pains to refute. Furthermore, throughout the poem Job refuses to entertain the hope of recovery held out to him by the friends, if he but repent, insisting that he is fatally stricken, and that all hope is gone from him. The difference of opinion between Job and the friends on this point proceeds from a radical difference in their religious views. The friends believe in miracles; for them God manifests His omnipotence preëminently by suspending the course of Nature, whether in arresting the sun in its downward course, or in reviving the dead or dying. For Job the laws of Nature are immutable; for him God's omnipotence manifests itself in His control of the universe in accordance

[1] See S. I. Curtiss, *Ursemitische Religion des Heutigen Orients* (1903), p. 244f.

[2] 19.13f., 19.

with these eternal laws.[1] Particularly instructive in this respect is 17. 12–16 with the parts originally belonging to it. For a moment Job's unshaken faith in God has triumphed over the grim reality, and he prays:

> "Let the earth not cover my blood,
> Let there be no place for my outcry!"

But no sooner has he uttered his prayer than he realizes that he has been crying for the impossible. Referring to the friends' blindness in holding out hope to him, he says:

> "Night they pronounce day,
> In the face of darkness, they declare light to be nigh;"

then he proceeds to describe how nothing is left him but the grave.

Still more conclusive is 42. 6:

> "Therefore, though I am wasting away,
> I am comforted for *my lot of* dust and ashes."

This utterance shows that even after God's appearing and vindicating him, Job has not changed his view about his fate, but considers his disease incurable. It follows from what has been remarked about the real ending of the book that the name Epilogue cannot be applied to it.

[1] That this was the writer's view of God's control of the universe is brought out most convincingly by the speech of God.

CHAPTER III

1. *The Date of the Book of Job*

No unanimity prevails on the question of the date of the Book of Job. Opinions are divided as to whether the book was written during the last period of preëxilic times, or during the exile, or in postexilic times.[1] Further, those who hold that it is a product of postexilic times disagree in their turn as to the exact date. Some place it in the early Persian period (about 500 B.C.), while others rightly consider the later Persian period (about 400 B.C.) the most probable date. A few would place it as late as the third or even the second century B.C.

This diversity of opinion is due to the fact that all direct evidence about the time of origin is lacking. The book has no title-verse informing us about the name and time of the writer; neither does it contain any direct information on these matters in the body of the book. Nor has it such a patent historical background as we find *e.g.* in Isaiah 40–55 — a feature which makes the date of this latter work certain beyond doubt even though it was transmitted as the writings of Isaiah b. Amos. These remarks about the lack of direct data bearing on the time of origin of the book would be subject to modification, if from the mention of Job in Ezek. 14. 14–20 it followed that Ezekiel must have been familiar with the Book of Job. But this mention, as we have seen, does not show that Ezekiel had any knowledge of it, in whole or in part.[2]

[1] The older view which considered Job a product of the age of Solomon may be ignored as being untenable in the light of our present knowledge of the historico-religious development of Israel.

[2] See pp. 8ff.

For determining the date of the Book of Job we have to depend altogether on indirect evidence, particularly on the progress of religious thought as illustrated in the book. For ascertaining this progress the problem and purpose of the book are of chief importance. The problem treated in Job, how the suffering of the righteous is to be reconciled with the postulate of a just God, presupposes the belief in individual retribution, a belief which was the direct outcome of literary prophecy. In ancient, preprophetic Israel religion was inseparably bound up with the material and political conditions of the people's existence and was primarily the concern of the community; its chief object was not the promotion of individual well-being but the furtherance of the common weal. This aim and this province of religion were determined by the principle of tribal solidarity and collective responsibility which held sway in those times. The whole conception of religion and society was shot through and through with this principle. It led to the effacement of the individual by merging him in the community, and made all members of the community alike responsible for the sins committed in its midst, whether in the present or in the past.[1] As the current adage quoted by Jeremiah expressed it, "The fathers have eaten sour grapes, and the teeth of the children are set on edge." With the appearance of the literary prophets, however, all this was changed. Through their basic conception of the Divine immanence, the presence of God in the human heart, religion became dissociated from the confines of nation and country; it ceased to be a constituent part of the politico-social order into which a man was born and became preëminently the concern of the individual. For the prophets, religion meant individual righteousness. They laid emphasis on the absolute justice of God and on the necessity of right living for man. But while, by reason

[1] *Cf.* Exod. 34. 7, Nu. 14. 18; 16. 21f.; Josh. 7. 10–15, and 22. 20; *ib.*, v. 17; II Sam. 21. 1–9; 24. 1–17.

of this conception of things, the belief in individual retribution was tacitly comprised in literary prophecy from the very beginning, it was not definitely formulated until Jeremiah, in refutation of the popular adage, declared, "Every man shall die for his own sin; he that eateth sour grapes, his teeth will be set on edge." [1]

Thus we get the time of Jeremiah as the *terminus a quo* for the origin of the Book of Job. Prior to this time the problem with which the book is concerned could not well have risen. The answer to the question, why the righteous man must suffer, would have been, because his destiny is bound up with that of the race. Being accountable for the sin committed by any of his people, he needs must suffer the consequences of their guilt, however innocent he may be himself.

Before attempting to fix the date of Job more exactly, it may be well to inquire into the *terminus ad quem*. The book must have been written prior to the belief in a hereafter or a world to come, for as soon as this belief became generally accepted, the problem raised in Job ceased to exist. Later Judaism (as well as Christianity) answered the question, how the suffering of the righteous and the prosperity of the wicked are to be reconciled with the idea of a just God, in the words of *Mishna Abot:* "Better one hour of bliss in the life to come than the whole present life-time. Prepare thyself in the ante-chamber, that thou mayest enter the palace." In other words, man's life on earth is preparatory to the life everlasting; the true reward and punishment are meted out, not in this world, but in the world to come — there the righteous will enjoy everlasting bliss and the wicked suffer eternal damnation.[2] That the acceptance of this belief leaves no room for the problem of suffering is confirmed by the book itself. Job declares if there were such a thing as life after death, he would bear his present lot with

[1] *Cf.* M. Buttenwieser, *The Prophets of Israel*, pp. 318–322, 146ff., 156.
[2] *Cf.* also Is. 25. 8, and Dan. 12. 2f.

patience (14. 14). Though we do not know when the belief in the world to come became generally accepted, it is positively certain that at the time of the Maccabees and even earlier it was a tenet of faith, permeating the religious life and thought of the Jews. Accordingly we get 200 B.C. as the *terminus ad quem* for the origin of the Book of Job.

As to the fixing of the date between the upper and the lower time-limit, it must be admitted that if for the decision only the problem presented by the book came in question, Job might well have been written in the days of Jeremiah. As a matter of fact, Jeremiah himself was the first to touch upon the problem of suffering.[1] But the purpose and the atmosphere of the book, both of which disclose the veneration in which the view of individual retribution was held by the writer's age, exclude such a date. The view must have held sway for generations, for not only was it regarded as a fundamental belief, the denial of which branded a man as an infidel, but it was considered as an integral part of the traditional lore handed down from the remote past.[2] So ingrained was the belief in the minds of the people in our writer's day, that they naturally drew their conclusions regarding a man's past life from his present circumstances, particularly from his adverse circumstances. Sudden adversity was always a sure proof of guilt. The more crushing the man's calamity, the greater his need for human sympathy, the more convinced were the people that God's punishment had been visited upon him for some great sin. It was to protest against this view of individual retribution, and to arouse pity for human suffering, that the book was written.

In the age of Jeremiah, however, the view of individual retribution had as yet taken no hold on the minds of the masses. This is shown by the fact that Jeremiah does not look for the

[1] Jer. 12. 1–3 *a*, 5–6. *Cf.* Buttenwieser, *op. cit.*, pp. 119ff.
[2] *Cf.* 8. 8–12, 15. 17–24, and also 20. 4f.

view to be accepted by his own age, but states that it will obtain recognition in the regenerated Israel of the future.[1] Besides, Jeremiah does not carry the view to the extreme conclusion that suffering is the result of sin. On the contrary, he recognizes that the righteous may suffer innocently; this was the kernel of the problem of suffering for him. It was Ezekiel, at the time of the exile, who gave the view the turn which led to its final development as exemplified by the friends in the Book of Job. Ezekiel expounds the theory that there is no suffering without sin, that suffering follows sin, or more specifically, that reward and punishment follow directly on the heels of righteous and unrighteous living respectively (Ezek. 18 and 33. 12–20). He goes so far as to say that if punishment is visited upon a guilty community the righteous will be spared (*ib.* 14. 13–20). He makes it appear, indeed, that this is what happened when Jerusalem was destroyed (*ib.* 9. 4–6). The preëxilic prophets, however, know of no such discrimination. While they view the catastrophe as just retribution for the people's sins, they describe it as involving the guilty and innocent alike. As to Deuteronomy and the Deuteronomistic redactors of Judges and Kings, who interpret Israel's past rigidly from the prophetic point of view, that calamities are the just retribution for the people's apostasy, they think only of the people as a whole. All appeals to the individual are made in the interest of the nation, the welfare of which depends on the godly life of the individual members. The sins of Jeroboam and Ahab, or of any other Israelitish and Judaean king, are viewed altogether from the aspect of their disastrous consequences for the nation. It was not until the Law of Holi-

[1] From this it follows that the story of Abraham's intercession for Sodom (Gen. 18. 23–33) is of no help to us in fixing more exactly the date of Job, for though the writer considers it incompatible with the justice of God that the innocent and guilty alike be destroyed for the wickedness of the city, there is nothing to show that this view was generally entertained by his age.

ness and the Priestly Code that the individualistic point of view, on which Ezekiel laid such stress, came into prominence, and that the law-giver addressed himself to the individual as such.

But although Ezekiel ascribed the sanction of divine authority to the belief in a rigidly individual retribution, declaring the old view of collective retribution null and void, the new belief did not take root in the minds of the people during the exile. This may be seen from the picture Deutero-Isaiah gives of the spiritual blindness still prevailing among the people towards the close of the exile. The masses fail as yet to understand the meaning of their destruction. Dazed and despondent, they took a view of the situation not essentially different from that taken by Ezekiel's contemporaries (Ezek. 37. 11).[1] Nor did the belief in individual retribution take firm root during the first three decades of postexilic times, for from Zechariah, who wrote between 520 to 518 B.C., we know that the people in his days still viewed the ancient guilt, for which the nation had suffered destruction and exile, as unexpiated and as militating against them with Yahweh.[2] And since in the days of the writer of Job the belief in a rigidly individual retribution was not only the dominant dogma, determining the trend of the life and thought of the age, but was believed always to have been an accepted tenet of faith, handed down from generation to generation, it follows that, at the very least, a century must have intervened between the time of Zechariah and that of our writer. In this way we get 400 B.C. as the approximate date of the Book of Job.

This conclusion is further borne out by the fact that far from

[1] *Cf.* Is. 40. 27, 49. 14, 42. 19–25, 43. 8, 46. 12 (in the last verse read, with Gk., *'obědē leb*). The real import of Ezek. 37. 11 and also of the references from Deutero-Isaiah is shown by the related passages from preexilic prophetic writings, which I discussed in *The Prophets of Israel*, p. 113 f.

[2] *Cf.* above, p. 31.

a belief in a hereafter being expressed in the book, such a belief is emphatically denied in 7. 9–10:

"As a cloud that passeth by vanisheth,
So he that goeth down to Sheol ascendeth no more.
Never again will he return to his home,
Neither will his place behold him any more;"

and still more emphatically in 14. 10–12, 14:

"If a man dieth, no vital spark is left;
If a mortal passeth away, where is there a trace of him?
As the water disappeareth from the sea,
And the river drieth up and vanisheth,
So when a man dieth, he doth not rise again.
Even should the heavens be no more,
He will not awake, nor stir from his sleep.
When a man dieth, doth he come to life again?
All the days of my bondage I would wait
In patience until the change in my lot came."

Job's emphatic denial of a resurrection shows that such a hope must have found entrance and been gaining ground among the Jewish people. It must have been in the incipient stage of a belief in a hereafter that the book was written. It cannot be argued that a denial of resurrection on the part of Job might have been possible even though the belief had found acceptance, since as late as the first century B.C., and even later, we find the Sadokites not believing in resurrection. It must be remembered that not only is the belief emphatically denied by Job, but that there is no reference to it by the friends. If it had had an established place in the religious thought of the times, the friends, as the chosen exponents of the views of their age, would have been bound to introduce it into the argumentation.

Though we have no direct means of ascertaining the exact date of the belief in its incipiency, we do know that at the

time the apocalypse Isaiah 24–27 was written the belief in a resurrection had an established place in Jewish religious thought. This belief and the notion of Tiâmat-Satan's annihilation, which is bound up with it,[1] can in no case have found entrance until after the time of Ezra and Nehemiah. About the religious development down to the conclusion of Ezra and Nehemiah's activity (ab. 430 B.C.) we are fairly well informed. The sources of this period are Haggai, Zechariah 1–8, Malachi, various parts of Trito-Isaiah, the Priestly Code, Chronicles, and Ezra and Nehemiah. In none of these writings is there any trace of a belief in a resurrection or in Tiâmat-Satan's annihilation at the end of time. Their silence on these points is conclusive, in view of the fact that Trito-Isaiah and Malachi deal respectively with the hope of the future glory of Zion and the nation and with Yahweh's future appearance for judgment in behalf of His righteous people. In contrast to this first period of postexilic times, we are but scantily informed on both the religious development and the politico-social conditions of the following two centuries, *i.e.* on the conditions during the reign of Artaxerxes II Mnemon (404–358 B.C.) and of Artaxerxes III Ochus (358–336 B.C.), and during the first century and a half of the Hellenistic period. About the conditions and influences which gave rise in Jewish religious thought to the belief in resurrection and the other eschatological notions bound up with it, nothing definite can be stated, except that these notions cannot have directly developed out of the prophetic future hope, but must have been of foreign origin. We do not meet with them until they have been completely assimilated, that is, until they have become blended with the indigenous prophetic hope of a better world to come. But although it is impossible to arrive at a positive conclusion regarding the date of Isaiah 24–27, it is excluded that it should date from the Maccabaean period, as a number of scholars hold, for the reason that, though

[1] See above, p. 32f.

unquestionably produced in a period of literary decadence, the apocalypse is written in idiomatic, faultless Hebrew. In the age of the Maccabees, however, people no longer knew how to write Hebrew properly, Hebrew having ceased to be a spoken language (see below). The apocalypse, in all probability, was either written in the distressing years of 348–340 B.C. when Artaxerxes Ochus put down with an iron hand the revolt of Syria, Phoenicia, and Egypt against Persia and led away many Jews captive to Hyrcania, as punishment for their participation in the revolt; or it dates from the troublous times of the last decade of the fourth century when, after the battle of Gaza (312 B.C.), Jerusalem was captured and razed by Ptolemy I, and great numbers of the people, including the High Priest, were deported to Egypt.[1] Since, then, in the second half of the fourth century the belief in a hereafter had an established place in Jewish religious thought, we get 400 B.C. or thereabout as the date for the incipient stage of this belief.

Another clue pointing to 400 B.C. as the approximate date of Job is found in 15. 19: "To them (the fathers) alone the land was given, no strangers lived among them." By this statement Eliphaz implies that the foreigners living in the country, obviously in no mean numbers, are responsible for Job's heresy. On this statement light is thrown (as I have shown in my article just mentioned, pp. 243f. and 246) by the record from Hecataeus of Abdera in Josephus, *contra Apion*. I, § 191 and 193. In this record Hecataeus tells about the oppression the Jews suffered from the Persian kings — Artaxerxes Mnemon and Artaxerxes Ochus must be meant[2] — and at the same time from their

[1] The authenticity of the record in Eusebius, *Chronicon* II, 112f. (ed. Schöne) about the deportation by Artaxerxes Ochus, and of that in *The Letter of Aristeas*, 12f., 35, taken from Hecataeus of Abdera, about the deportation by Ptolemy I, admits of no doubt, as I showed in the article, *Are There Any Maccabaean Psalms?* in JBL., 1917, pp. 237f, 243ff., and 247.

[2] The predecessors of these two kings had bestowed their special favor on the Jews.

immediate Palestinian neighbors, and adds that the neighbors who had come into the country built themselves temples and altars, for demolishing which the Jews were fined by the satraps. The obvious inference from the latter statement is that these resident strangers must have had a direct share in the politico-social control of the country, else they could not have erected temples and altars in the land, nor would the Persian satraps have punished the Jews for destroying them. The record presupposes further that the relations between Persia and the Palestinian neighbors of the Jews must as yet have been of a friendly nature; it must refer therefore to the conditions which prevailed in the first thirty-five years of Artaxerxes Mnemon's reign, *i.e.*, from 404 to 368, for from that time, until finally vanquished by Artaxerxes Ochus, the whole of Syria was in open revolt against Persia.

A final proof that Job cannot well have been written later than the beginning of the fourth century is furnished by its literary character. Though containing, very naturally, a number of Aramaisms,[1] it is a work of such literary perfection that it must have been produced while Hebrew literature was at its height. Not only must Hebrew have been a living, flourishing language, but its conquest by Aramaic could not have as yet begun. The close of the fourth century, however, marks the beginning of the encroachment of Aramaic on Hebrew — an encroachment which resulted first in the rapid decadence of the Hebrew language, and finally in its dying out altogether as a spoken tongue. If nevertheless the view is taken by some scholars that Job was written around 300 B.C.,[2] or even later, it is due to the fact that the dying out of Hebrew, though

[1] They are not nearly as numerous as Kautzsch, *Die Aramaismen im Alt. Test.*, and others think. It goes without saying that the several instances of the Aramaic plural ending of the noun are, like the various cases of Aramaic orthography, to be charged to later copyists.

[2] The latest exponent of this view is Steuernagel in Kautzsch, *Die Heilige Schrift des Alten Testaments*, 3d. ed (1910), II, p. 296.

an event of extraordinary importance, is commonly ignored in the historical surveys of postexilic times, or mentioned only cursorily, as if it were a fact of little consequence. This event must be kept in mind in determining, not alone the date of Job, but the date of many other postexilic products. The fact that the importance of this event has been overlooked has interfered seriously with our understanding of postexilic Jewish history from the closing decades of the Persian down to the Maccabaean period. As I showed from the linguistic character of the Hebrew original of Ben Sira and that of the Book of Daniel,[1] Hebrew had ceased between 190 and 165 B.C. to be the language of the people, and Aramaic had taken its place. The conditions that brought about this momentous event, I showed further,[2] were probably very like those which prevailed in England under Norman rule. The Jews must have lost their social as well as their political independence, and the Syrians constituted the ruling classes and upper strata of society, holding not only all the official positions, but monopolizing all the trade and commerce. It was the persistence through generations of the untoward social and political conditions which became the lot of the Jews after the death of Alexander the Great that finally led to the passing of Hebrew as the language of the people.

2. *Relation of Job to Other Biblical Books*

A. To Proverbs

In discussing the date of Job I have purposely omitted all reference to the bearing which Proverbs and Deutero-Isaiah are commonly thought to have on this question, because, as a matter of fact, no connection exists between these books and the Book of Job. The view of Dillmann [3] and many others that

[1] In the aforementioned article, *Are There Any Maccabaean Psalms?* pp. 226–232.

[2] *Ib.* pp. 236–248.

[3] *Op. cit.*, p. XXX.

there is a close relation between Job and Proverbs 1–9 is not sustained by a careful examination of the facts. The inferences of these scholars as to the similarity in language between the two books rests on an altogether mechanical comparison of their vocabularies. The expressions pointed out by them as peculiar to both belong to the common vocabulary, being such as might be found in any two authors who express themselves naturally and simply; in a few instances they may be classed as stock phrases known and used by all the writers of the time. This holds good also of the comparison of the language of Job with that of the other Biblical books. Thus *e.g.* Dillmann deduces from the mention in Job of the Pleiades and Orion (the most conspicuous and best known constellations) the writer's dependence on Amos 5. 8,[1] and Budde points to the fact that adultery is spoken of as *zimma*, "wickedness," as a sign of dependence on Lev. 18. 17, 19. 29, 20. 14.[2]

As to the similarity in thought between Job and Proverbs, it is generally held, but wrongly so, that Job 28 and 15. 7 and Prov. 8. 22–31 have the Logos-idea in common. Neither of the Job passages contains the Logos-idea proper, *i.e.* the idea of the Divine creative Wisdom or Word as the intermediate being between God and the world; nor does either of them express the view of Wisdom as the governing principle of the universe. The gist of chap. 28 is that absolute wisdom cannot be attained by man, but rests with God alone. In 15. 7 Eliphaz asks Job if the wisdom of the ages is embodied in him: "Wast thou born as the first of man? Wast thou created with the hills?" or — growing still more ironical — whether his wisdom has come to him through divine revelation. The scholars who find in these verses a reference to the Primeval Man, identical with the Logos, have overlooked the fact that such an explanation is grammatically untenable: *rī'shon 'adam* can only mean "the first of men," whereas the expression for the Primeval

[1] *Op. cit.*, p. XXXI. [2] *Op. cit.*, p. LIII.

Man in the later Jewish literature dealing with this notion is invariably *adam hakadmōn*.

The similarity widely believed to exist between Job and Proverbs is more seeming than real. It is limited to a certain resemblance between the rôle of admonishers played by the friends toward Job and that assumed by the writer of Proverbs 1–9 in urging his readers to adhere to a virtuous, god-fearing life; and to the similarity in motive which actuates both the friends and the author of the introductory chapters of Proverbs, namely, their firm belief in retributive justice. With the exception of this incidental point of contact, there is such a difference between the two books in spirit and literary character that they can hardly be compared.

The Book of Proverbs preaches utilitarian piety, recommends a life of virtue as the road to material well-being, whereas the Book of Job sets up the idea of unselfish devotion to the good, of love of virtue without thought of material reward. And the difference in ethical standards is quite as marked as the contrast in religious ideals. The Book of Proverbs advocates that one refrain from rejoicing over the fall of one's enemy for fear of God's displeasure (Prov. 24. 17f.),[1] but the Book of Job insists on genuine nobility toward one's enemy (Job 31. 29ff.), and exemplifies the truth that evil must be conquered with good. The Book of Proverbs warns against intercourse with an adulteress, but the Book of Job considers it immoral to "look with lust upon a woman" (Job 31. 1).

As to literary character, the Book of Proverbs is an eclectic work, devoid of any trace of genius or originality. The Book of Job, as Thomas Carlyle has put it, "is the greatest thing ever written with pen . . . there is nothing written, in the Bible or out of it, of equal literary merit."

[1] The motive urged in Prov. 25. 21f. for giving food to an enemy is illuminated by the Egyptian tale of Setne-Khamuas, who, to expiate his guilt, carries "a brazier of fire on his head."

B. To Deutero-Isaiah

It is generally thought that Deutero-Isaiah offers in the songs of the servants of Yahweh a striking parallel to the Book of Job. The exponents of this view argue that both writings are pervaded by the idea of a servant of God who though righteous suffers. They maintain further that in Deutero-Isaiah this idea reaches its climax in Is. 52. 13–53. 12, where this servant of God is described as so sorely afflicted that men, horrified, hide their faces from him, believing him "stricken and smitten by God." Such a view, however, is far from correct. Deutero-Isaiah and Job furnish material for contrast rather than for comparison. In Job, although considerable prominence is given to universal suffering, the main interest is made to center about the personal suffering of the hero himself; the problem of suffering is considered altogether from the individualistic point of view, that is from the aspect of its effect on the individual human soul. In Deutero-Isaiah this side of the question remains in the background; suffering is considered chiefly from the aspect of the good that accrues through it to others. But the heart of the question is left untouched. Deutero-Isaiah is not directly concerned with this problem. If Is. 52. 13–53. 12 is considered, as it must be, as a part of the whole writing,[1] it can be said to contain only incidentally an answer to the question of suffering. It must be remembered that Deutero-Isaiah throughout his writings speaks of the suffering of Israel, personified by the servant, as deserved, and declares that Israel is as yet steeped in sin, and that its deliverance will be an act of God's grace. The apparent contradiction to this view in

[1] In regard to the view that the servant is the personification of Israel, and that the Ebed-Yahweh-songs are an integral part of the book, see Budde, *The So-called Ebed-Yahweh-songs and the Meaning of the Term Servant of Yahweh* (in AJTh., 1899, pp. 499ff.,) Marti, *Das Buch Jesaia*, Giesebrecht, *Der Knecht Yahves*, also my article, *Where Did Deutero-Isaiah Live?* (in JBL., 1919, pp. 101ff.).

our Ebed-Yahweh-song is to be explained by the fact that Israel's suffering is considered, not so much from the writer's own point of view as from that of the heathen nations. These nations speak of Israel as guiltless in comparison with them, since they have strayed much further from the ways of God than Israel.

In Deutero-Isaiah the suffering of the people is totally eclipsed by the writer's exultant vision of Israel's restoration to glory and the regeneration of mankind. Deutero-Isaiah is so carried away by this vision that the casual reader of his book is altogether oblivious of the problem of suffering. It was not until much later, when the condition of the new community had become most pitiable, and the despairing cry, "How long, O Lord!" was heard on every hand, that the problem of suffering became, so to speak, the problem of the day. In the Psalms and in Trito-Isaiah it is a familiar theme.

CHAPTER IV

The Elihu Interpolation

The speech of Elihu, as restored by our critical analysis, is in both style and content so inferior to the Job-poem that there can be no doubt that it is the addition of a later writer. It is pompous and diffuse, with much empty repetition, in marked contrast to the Job-dialogues, which are meaty, compact, and concise. Of the seventy-two verses which make up the interpolation, thirty, or almost half, are taken up with a tiresome and vainglorious introduction. The rest of the speech contains nothing new — nothing that has not already been more ably said by the three friends. What Elihu presents with such assurance and finality, as drawn from hitherto unexplored depths of wisdom, is but a shallow restatement of the orthodox view of suffering which the friends have defended with incomparably greater skill and effect.

The difference in style from the genuine dialogues is illustrated also by another feature of the interpolation. In the dialogues the direct quotation of Job's words by the friends, or of the friends' words by Job, is avoided. Thus, when Eliphaz in 22. 13 repeats Job's question, 21. 22, he is careful to employ different phraseology, as is also Job when making direct answer to the question put to him by Bildad in 36. 28 *b* (G). Elihu, however, quotes Job's words with great exactness, much after the manner of a learned pedant, who is more concerned about literal accuracy than about style (cf. 34. 5 *b* quoted from 27. 2 *a*, and 33. 10 *b*–11 from 13. 24 *b* and 27 *a*–*b*). Other verbatim quo-

tations from the original Job-poem are 34. 3 from 12. 11, 33. 15 *c* from 4. 13 *b*, and 36. 11 *b* from 21. 13 *b*, to which must be added 33. 7, "My terror need not affright thee, And my hand will not be heavy upon thee." This ludicrous assurance spoken by Elihu to Job, is a thoughtless adaptation of 13. 21 *b*, "Let not thy terror affright me," and 23. 2 *b*, "His hand is heavy," the one addressed to God, the other said of Him by Job. Note also that Job's statement in 37. 23 *b*, "He . . . giveth no accounting," is absurdly altered in 33. 13 to "He giveth no account of any of His matters." Instances of this kind are so frequent in interpolations that they may be considered a characteristic feature.

PART II

THE BOOK OF JOB

1

1 There was a man in the land of Us whose name was Job; this man was pious, upright, and god-fearing, and he shunned evil.
2 Seven sons and three daughters were born unto him.
3 His substance was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred asses, and a great many servants, so that this man was richer than any man of the East.
4 Now it was the custom of his sons to hold a feast in the house of each in turn, for a day, and they would invite their three sisters to eat and drink with them.
5 And when the days of their feasting had taken their round, Job would send for them and have them sanctify themselves, and he would rise early in the morning and offer sacrifices according to their number; for Job thought,

'It may be that my children have sinned
And blasphemed God in their hearts.'

Thus would Job do at all times.
6 Now one day when the heavenly beings had come to present themselves to Yahweh for service, and among them had come also the Satan,
7 Yahweh said unto the Satan,
'Whence comest thou?'
And the Satan answered Yahweh and said,
'From roaming and roving about the earth.'

8 Then said Yahweh unto the Satan,
'Hast thou taken note of my servant Job?
His like is not on earth —
A man pious and upright, god-fearing and shunning evil.'
9 But the Satan answered Yahweh and said:
'Doth Job fear God for naught?
10 Hast Thou not hedged him about,
And his house, and all that belongeth to him?
Thou hast blessed the work of his hands,
And his wealth hath increased in the land.
11 But stretch forth Thy hand,
And touch what belongeth to him,
I wager that he will curse Thee to Thy very face!'
12 And Yahweh said unto the Satan:
'All that he hath is surrendered to thy power,
Only upon himself thou shalt lay no hand.'
Whereupon the Satan left Yahweh.
13 Now one day as his sons and daughters were eating and drinking in the house of their eldest brother, 14 a messenger came unto Job and said:
'While the oxen were plowing,
And the asses grazing near by,
15 The Sabaeans made a raid and carried them off;
They slew the servants with the sword,
And I alone escaped to tell thee.'
16 While he was still speaking, another came and said:
'The fire of God fell from heaven
And struck the flock and the servants and consumed them,
I alone escaped to tell thee.'
17 While he was still speaking, another came and said:
'The Chaldaeans in three divisions
Fell upon the camels and carried them off,
They slew the servants with the sword;
And I alone escaped to tell thee.'

18 While he was still speaking, another came and said:
'Thy sons and daughters were eating
And drinking in the house of their eldest brother,
19 When a great wind swept over from the desert,
And struck the four corners of the house,
So that it fell upon the young people and they died;
I alone escaped to tell thee.'
20 Thereupon Job arose, rent his robe, and shaved his head
and fell down upon the ground in worship, 21 and said:
'Naked came I from my mother's womb,
And naked shall I return thither.
The Lord gave, and the Lord hath taken away,
Praised be the name of the Lord.'
22 In spite of all this Job did not sin,
Nor impute blame to God.

2

1 One day when the heavenly beings had come again to
present themselves to Yahweh for service and among
them had come also the Satan,
2 Yahweh said unto the Satan:
'Whence comest thou?'
And the Satan answered Yahweh and said:
'From roaming and roving about the earth.'
3 Then said Yahweh unto the Satan:
'Hast thou taken note of my servant Job?
Verily, his like is not on earth —
A man pious and upright, god-fearing and shunning evil.
He still clingeth to his piety,
Although thou didst incite me to ruin him without cause.'
4 But the Satan answered Yahweh and said:
'Skin for skin!
All that a man hath he will give for his life.

5 But stretch forth thy hand,
And touch his bone and his flesh,
I wager that he will curse Thee to Thy very face.'
6 Then said Yahweh unto the Satan:
'He is in thy power, only spare his life.'
7 Whereupon the Satan left Yahweh, and smote Job with sore boils from the sole of his foot to the crown of his head.
8 And he (Job) took a potsherd to scrape himself with as he sat on the ash-heap.
9 And his wife said unto him:
'Wilt thou still cling to thy piety?
Curse God and die!'
10 But he said unto her:
'Thou speakest as an impious woman might speak.
Should we accept the good at God's hand,
And not also the evil?'
In spite of all this Job did not sin with his lips.

11 When Job's three friends heard of all the evil that had befallen him, they came each from his place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, and met as agreed to go together to condole with Job and comfort him, 12 But when they looked from a distance and could not recognize him, they raised their voice and wept, and rent each his robe, and strewed dust over their heads by casting it heavenward, 13 And they sat beside him for seven days and seven nights without any one speaking a word to him, for they saw that the affliction was very great.

Job

3

1 Whereupon Job opened his mouth and cursed his day.
2 And Job spoke and said:

3 Perish the day that I was born,
The night that it was said, 'It is a boy!'
4 May that day be dark;
May God above take no heed of it,
Nor light shine on it.
5 May darkness and the shadow of death claim it.
May clouds hover over it;
May the darkening of daylight affright it.
6 May that night be seized by utter darkness,
May it not be counted among the days of the year,
Nor included in the number of the moons.
7 May that night be sad,
May no sound of joy peal forth on it.
8 May it be cursed by those skilled in cursing the day,
By those expert in rousing Leviathan.
9 May the stars of its dusk remain dark,
May it hope for light in vain,
May it not behold the eyelids of the dawn,
10 Because the door of my mother's womb was not closed,
So that misery might be hidden from mine eyes.
11 Why did I not die at birth,
Why did I not expire as I came forth from the womb?
16 Or why was I not like an untimely birth, that is buried,
Like the still-born, that never see the light?
12 Why did knees receive me?
Why did I suck the breast?
13 For then might I lie in peace,
Sleep, and be at rest,
14 With kings and counsellors of the earth,
Who built pyramids for themselves,
15 Or with grandees, who are provided with gold,
Who have their tombs filled with treasure.
17 There the wicked cease from troubling,
There the weary are at rest.

18 There the prisoners enjoy comfort —
They hear not the voice of the taskmaster.
19 There the lowly and the great are equals,
And the slave is free from his master.

20 Why is light given to the wretched,
Life to the weary of soul;
21 Who yearn in vain for death,
Who seek it more eagerly than treasure;
22 Who would rejoice beyond measure,
Would exult if they could find the grave?
23 *Why is life given* to a man whose way is dark,
Because God hath hedged him in?
24 My sobs take the place of my bread,
And my groans flow forth like water.
25 The fears that enter my mind take bodily shape;
The torments that I dread lay hold of me.
26 I have no peace, no rest, no respite,
Agony cometh ever afresh.

Eliphaz

4

1 And Eliphaz the Temanite answered and said:
2 If one should venture to say a word to thee, wouldst thou be wearied?
But who could refrain from speech?
3 Behold, thou hast admonished many,
And hast given strength unto weak hands;
4 Thy words have given support to those that were tottering,
And thou hast made firm the feeble knees.
5 Now that calamity hath come to thee thou despairest,
Now that it hath touched thee thou art confounded.

6 Was not thy fear of God thy reliance,
The integrity of thy ways thy hope?
7 Consider, who ever perished innocent,
And when were the upright ever destroyed?
8 I have seen — they that plow evil and sow trouble
Reap the fruit thereof.
9 At the breath of God they perish,
At the blast of His anger they vanish.
10 The roaring of the lion, the cry of the mighty lion, is stilled;
And the teeth of the strong young lions are knocked out:
11 For lack of prey the lion perisheth,
And the brood of the lioness is scattered.

12 Now to me a message stole,
My ear caught a whisper thereof;
13 In the reveries of night-visions
When deep sleep lay on men,
14 Fear seized me and trembling,
Filled all my bones with dread;
15 A spirit flitted past my face;
The hair of my flesh stood on end:
16 It paused, but I could not discern the countenance thereof,
A form before my eyes.
A faint whisper did I perceive:
17 'Can mortal be just in the presence of God?
Can man be pure before his Maker?'
18 Even in His servants He putteth no trust,
His angels He chargeth with error;
19 How much more those that dwell in tenements of clay,
Whose substance is dust,
Who are crushed like a moth;
20 Between morning and evening they are shattered,
Unheeded they perish forever.

21 When their *life*-thread is broken off,
Verily, do they not die in ignorance?

5

1 Call then, if there be any one to answer thy prayer!
To which of the holy beings wilt thou turn?
2 Rage killeth the fool,
Passion destroyeth the impetuous man.
3 True, I have seen the fool taking root,
But suddenly his habitation was found cursed;
4 His children were cut off from salvation,
They were crushed in the gate, while there was none to come to their rescue.
5 What they harvested the hungry would eat.

. . . . . .

6 Verily, misery springeth not up out of the soil,
Nor doth affliction sprout from the ground;
7 Man it is that begetteth trouble —
Impetuous spirits soar high.
8 Were it I, I should seek God,
I should commit my cause to God,
9 Who worketh great, inscrutable things,
Wonders without number;
10 Who giveth rain unto the earth,
Sendeth down water unto the fields;
11 Who hath power to exalt the lowly,
So that the griefstricken find happiness.
12 He frustrateth the schemes of the crafty,
So that their hands can accomplish nothing substantial.
13 He ensnareth the wise in their own cunning,
So that the plot of the schemers is confounded —
14 They encounter darkness in the daytime,
Grope at midday as if it were night.

15 Thus from the weapon of their *crafty* mouths He delivereth the poor,
And from the power of the mighty.
16 There is then hope for the poor —
Iniquity will be quelled.
17 Verily, blessed is the man whom God correcteth;
Therefore, despise not thou the chastisement of the Almighty!
18 For though He maketh sore, He bindeth up,
Though He woundeth, He maketh whole.
19 He will deliver thee in six troubles,
Yea, in seven no evil will touch thee:
20 In famine He will save thee from death,
In war from the power of the sword;
21 Thou wilt be shielded from the scourge of the tongue,
And when destruction cometh, thou needst have no fear.
22 At destruction and famine thou wilt laugh,
Of the wild animals thou wilt have no dread.
23 Even with the earth-demons thou wilt be in league,
And the wild animals will be at peace with thee.
24 Thou wilt find thy tent prosperous,
And when thou dost inspect thy home, thou wilt miss nothing.
25 Thou wilt find thy descendants numerous,
Thy offspring as the grass of the earth.
26 Thou wilt go down to the grave in ripe old age,
As the shocks of grain are brought in in season.
27 This we have found by diligent search;
That it is true we have always heard affirmed —
Impress it then on thy mind!

Job

6

1 Job answered and said:
2 Would that my anguish might be weighed,
With my calamity laid against it in the balance!
3 Verily then, it would be found heavier than the sand of the sea;
Therefore are my words frenzied.
4 The arrows of the Almighty have pierced me,
My soul hath sucked in their venom;
The terrors of God are arrayed against me.
5 Doth the wild ass bray amidst green grass?
Or doth the ox low at his fodder?
6 Can that which hath no savor be eaten without salt?
Or is there any taste in the slimy juice of the milkweed?
7 My soul refuseth to touch them:
They are as *loathsome* as the disease which is my daily food.
8 Would that my prayer might be fulfilled,
That God might grant that for which I yearn,
9 That it might please God to crush out my life,
That He might loose His hand and cut me off:
10 And I should still have the consolation —
So that I could leap for joy withal my relentless anguish —
That I have not denied the requirements of the Holy One.
11 What is my strength that I should still hope?
What the end in store for me that I should be patient?
12 Is my strength the strength of iron?
Or is my flesh of brass?
13 Verily, there is no help for me,
Salvation hath fled from me.

14 To him who is in despair sympathy should be shown by his friends,
Even though he departed from the fear of the Almighty.
15 My brethren have disappointed me like the mountain streams,
Like water courses that pass away.
16 Once turbid from icewater, flooded by the melting snow,
17 When scorched by the sun, they dwindle,
When it groweth warm, they disappear from their place.
18 The paths of their course wind,
They rise into the void and vanish.
19 The caravans of Teima look for them,
The traders of Sheba long for them;
20 They are disappointed, because they trusted in them,
When they come to them, they are confounded:
21 So have ye been disappointing to me;
When ye saw the terror, ye were seized with fear.
22 Did I say, Give unto me of your substance,
Or ransom me with your wealth?
23 Or deliver me from the hands of the enemy,
And save me from the power of the tyrants?
24 Enlighten me, and I shall listen,
Make clear unto me wherein I have failed:
25 How forcible are sincere words;
But what doth your reasoning prove?
26 Do ye think to juggle with words,
And do ye account as wind the words of him who is in despair?
27 Ye would even cast dice over an orphan,
Or barter your friend.
28 Now be pleased to look at me!
Could I really dissemble to your face?
30 Hath there been any deadly sin in my tongue?
Would not my palate discern such abysmal evil?

29 Oh, turn from your wicked course! Let there be no injustice!
Yea, turn from your wicked course! I am right in this still:

7

1 Is not man's stay on earth continuous toil?
Are not his days like the days of one laboring for hire,
2 Like those of the slave who panteth for the shade,
Or those of the hireling who looketh for his wage?
3 I, too, have received months of wretchedness as my portion,
And nights of misery have been allotted to me.
4 When I lie down, I think, When can I arise?
Then the night draggeth on, and I become weary of tossing until dawn.
5 My body is covered with worms and as if with clods of earth.
My skin scabbeth and breaketh out afresh.
6 My days pass more swiftly than a loom-shuttle,[1]
They vanish without hope.
7*b* Never again will they see happiness.[1]
9. 26 They shoot by like skiffs of reed,
Like the eagle that swoopeth down on his prey.
7. 7*a* Consider that my life is but a breath!
8 The eye of him who cometh to see me is not likely to behold me;
While one's eyes rest upon me, I may cease to be.
9 As the cloud that passeth by vanisheth,
So he that goeth down to Sheol ascendeth no more.
10 Never again will he return to his home;
Neither will his place behold him any more.

[1] *Variant*
9. 25 My days pass more swiftly than a runner;
They fly away, never again will they see happiness.

11 Therefore, I will not restrain my mouth,
I will speak in the anguish of my spirit,
Will complain in the bitterness of my soul.

12 Am I the *primeval* sea or the dragon
That Thou placest a guard around me?
13 When I think, My bed will comfort me,
My couch relieve my suffering,
14 Then Thou startlest me with dreams,
Terrifiest me with nightmares,
15 So that I desire to be choked to death,
That I prefer death to my pains.
16 I loathe my life!
I shall not live for ever.
Cease Thy attack on me, since my days are fleeting!
17 What is man that Thou shouldst hold him worthy of esteem,
Or pay heed unto him?
18 Yet Thou visitest punishment on him day after day,
And triest him every moment.
19 Why dost Thou not turn away from me,
Or grant me respite — long enough at least to swallow my spittle?
20 If I have sinned, what have I done unto Thee,
Thou, who keepest constant watch on man?
Why hast Thou made me Thy target
So that I have become a burden to myself?[1]
21 Why dost Thou not forgive my transgression and pardon my sin?
For then might I lie at rest in the grave,
And if Thou wouldst search for me, I should be no more.

[1] *Variant:* Why must I serve as object of Thy attack?

Bildad

8

1 Bildad the Shuhite answered and said,
2 How long wilt thou speak in this strain?
How long will the words of thy mouth be as boisterous wind?
3 Doth God pervert justice, the Almighty, righteousness?
4 If thy children sinned against Him,
He cast them out of His presence in penalty for their transgression.
5 Now, if thou wouldst diligently seek God,
Wouldst implore the mercy of the Almighty,
6 Verily, God would be moved in thy favor —
Provided thou art pure and upright —
And would make thy home to prosper again in proof of thy righteousness.
7 Then, even had thy former life been humble,
Thy future would be great.
8 Inquire of the bygone ages, turn to the wisdom of the fathers,
9 For we are but of yesterday and know nothing,
Yea, a mere shadow are our days on earth;
10 But they, they will teach thee and tell thee,
They can draw from their minds words *of authority*.
11 Can the papyrus grow up where there is no swamp?
The reed thrive without water?
12 Would it not be nipped while yet in blossom?
Wither sooner than any other herb?
13 Such is the fate of all that forget God:
The hope of the godless man must perish.
14 His reliance is a gossamer,
His trust is a spider's web,

15 Which will not stand if one leaneth against it,
Nor hold if one clingeth to it.
16 Though he blossom in the sun,
And his shoots spread over his garden,
17 Though his roots wind round the rocks,
And penetrate the stones;
18 Yet when he is wiped out from his place,
It will deny him, *saying*, 'I have never seen thee.'
19 Such, truly, will be the end of his career,
And out of the soil will others spring up.
20 Verily, God will not cast away the pious man,
Neither will he uphold the evildoers.
21 He will yet fill thy mouth with laughter,
And thy lips with shouting;
22 Thy enemies will be clothed with shame.
But the tent of the wicked will cease to be.

Job

9

1 Job answered and said:
2 Indeed I know that it is so:
How could man be just in the presence of God?
3 If He (God) consented to argue with him,
He (man) could not answer Him one out of a thousand (questions).
4 Howsoever wise and courageous,
Who could defy Him and escape unscathed? —
5 Him who removeth the mountains,
And they know it not when He overturneth them in His wrath;
6 Who shaketh the earth in its foundations
So that the pillars thereof totter;

7 Who commandeth the sun to rise not
And sealeth up the stars;
8 Who alone spread out the heavens
And hath dominion over the billows of the sea;
9 Who made the Bear, Orion, and the Pleiades,
And the Chambers of the South;
10 Who worketh great unfathomable things,
Wonders without number.
11 If He passed by me, I should not perceive Him,
If He swept past, I should not be aware of Him.
11. 10 If He sweepeth by and casteth one into fetters and summoneth one to tribunal,
9. 12 Who can restrain Him, who can say unto Him, What doest Thou?
13 God need not restrain His wrath —
Subdued by Him, the helpers of Rahab crouched.
14 How much less could I answer Him,
Should I know how to choose my words before Him.
15 Even if my cause were just, I could not answer,
I should have to implore the mercy of my opponent.
16 If I called and He answered,
I should not believe that He had given ear unto my voice —
17 He who threateneth to crush me in the tempest,
And who hath inflicted upon me many wounds for no cause.
18 He giveth me no pause to breathe,
But feedeth me ever with anguish.
19 If it is a question of the power of the mighty — behold Him!
And if it is a question of right, who dare summon Him?
20 Even though I am righteous,
My own mouth must condemn me;
Though I am innocent,
It cannot but declare me at fault.

21 I am innocent!
I do not care for my life, I loathe my life.
22 It is all the same!
Therefore do I maintain, The innocent and the wicked alike doth He annihilate.
23 If the scourge slayeth its victims suddenly,
He mocketh at the despair of the innocent.
27 If I think, I will forget my anguish,
I will dispel my gloom, and appear cheerful,
28 Even then I am wrought up because of my suffering:
I know that Thou wilt not absolve me,
29 I needs must stand condemned —
Why make vain efforts?
30 If I washed myself with snow,
And cleansed my hands with lye,
31 Thou wouldst plunge me in the mire
So that my clothes would abhor me.
32 He is not a man, as I am, that I could give accounting to Him,
That we could go together to the tribunal.
33 Would that there were an umpire between us,
Who would arbitrate between us both,
34 So that He might remove His scourge from me,
And His terror no longer affright me.
35 Then might I speak without dreading Him.
As it is, my mind is thrown into confusion,
0. 1*a* I am loath to live.

10

1*b* I will give way to my despair,
I will speak in the anguish of my spirit.
2 I will say unto God, Do not condemn me,
Tell me wherefore Thou hast attacked me,

3 Doth it become Thee to crush,
To despise the work of Thy hands? [1]
4 Hast Thou human eyes?
Or dost Thou see as man seeth?
5 Are thy days like the days of man,
Thy years, like unto the span of man's life,
6 That Thou seekest my guilt
And searchest for my sin,
7 Although Thou knowest that I am not guilty,
And that there is none who can deliver one from Thy hand?
8 Thy hands have shaped and made me;
Yet Thou hast turned against me to destroy me.
9 Remember that Thou hast made me as clay,
And that Thou wilt turn me into dust.
10 Didst Thou not cast me in a mold like milk
And curdle me like cheese,
11 Clothe me with skin and flesh
And intertwine me with bones and sinews?
12 Life and love Thou hast bestowed upon me,
And Thy care hath guarded my spirit;
13 Yet this Thou hast kept concealed in Thy heart,
This, I know, Thou hast had in mind:
14 Should I sin — and Thou art watching me for that
Thou wouldst not absolve me from my guilt.
15 If I incur guilt, woe unto me!
And yet, if I am righteous, I may not lift up my head —
I, sated with ignominy, and steeped in misery.
16 And should it (my head) exalt itself,
Like a lion Thou wouldst hunt me, and again and again
Thou wouldst deal with me mysteriously.
17 Thou wouldst summon ever new witnesses against me,
Wouldst ever increase Thy anger towards me,
Wouldst heap upon me ever new relays of misery.

[1] While Thou shinest upon the counsel of the wicked.

18 Wherefore didst Thou bring me forth from the womb?
Why did I not die before any eye had seen me,
19 So that I might be as if I had never existed —
Carried from the womb to the grave?
20 Are not the days of my life few?
Leave me in peace, that I may have cheer for a short while,
21 Before I go, never to return, to the land of darkness and of the shadow of death,
22 The land of gloom and chaos, where, even when it groweth light,
Is the gloom of the shadow of death.

Zophar

11

1 Then answered Zophar the Naamathite and said:
2 Should the wordy person remain unanswered?
Or should the vain talker be in the right?
3 Should thy chatter put men to silence,
And should there be none to censure thee when thou scoffest
4 And sayest, My words are honest,
And I am innocent in Thine eyes?
5 Would that God might speak,
And open His mouth in reply to thee,
6 That He might reveal to thee the things hidden from wisdom,
Too mysterious for understanding!
Then wouldst thou know that He reckoneth not many of thy sins.
7 Wilt thou seek to fathom the inscrutable Godhead?
Wilt thou plumb the depths of the Almighty?
8 Higher is He than the heavens — what would thy efforts avail?
Deeper is He than the nether world — what wouldst thou find out?

9 Longer is He than the earth in extension,
Vaster is He than the sea.
11 Verily, He knoweth the wicked people,
He seeth iniquity, and giveth heed to it.
12 So the empty-headed man gaineth understanding,
And the wild-ass colt is reborn as man.
13 If thou wouldst turn thy heart to Him,
And spread forth thy hands toward Him,
14 And if evil is in thy hand, if thou wouldst cast it away,
And not let wickedness dwell in thy tent,
15 Surely, then mightst thou lift up thy head without harm;
Thou wouldst be established as on a rock,
And mightst fear no more.
16 Thou mightst forget thy trouble,
And think of it but as water that hath flowed away.
17 *Thy* life would come up brighter than the noonday;
Darkness would change to daylight.
18 Thou mightst feel secure, because there would be hope,
And having searched (thy premises) thou mightst lie down
in safety,
19 And rest with none to alarm thee.
Many would seek thy favor.
20 However, the eyes of the wicked will waste away;
Their refuge will be gone from them,
Their hope will be snuffed out like the breath of life.

Job

12

1 Then Job answered and said:
2 No doubt ye are the people,
And wisdom will die with you.
3 *a* I have a mind as well as you

13. 2 *a* And what ye know I know, too,
12. 3 *b* I do not fall short of you —
3 *c* Who hath not such *wisdom*?
4 A laughing-stock to his friends hath he become,
Whose prayer, when he called unto Him, God would answer —
A laughing-stock, the righteous, perfect man.
5 To the mind of the prosperous man, contempt should be dealt out to him who suffereth misfortune,
A kick be given them that have lost their footing.
6 The tents of robbers enjoy peace,
They that provoke God live in security,
They whose god is in their fist.
9. 24 The world is given into the power of the wicked:
He blindfoldeth her rulers — if not He, who then?
12. 7 Ask but the animals, they can show thee,
Or the birds of the sky, they can tell thee,
8 Or the reptiles of the earth, they can show thee;
And the fish of the sea can tell thee:
9 Who among all these doth not know
That the hand of the Lord worketh this,
10 In whose hand is the life of all living beings
And the spirit of all flesh?
11 Doth not the ear discern words,
And the palate taste food?
12 'With gray beards is wisdom,
With aged people is understanding,' (ye say)
13 (But I say) Wisdom and might is with God, and counsel and understanding.
14 What He teareth down cannot be rebuilt;
If He fettereth a man, the fetters cannot be loosed.
15 If He withholdeth the rains, the earth drieth up,
And if He letteth them loose, they overturn the earth.
16 Power and providence are with Him;

He that falleth into error, and he that leadeth into error,
are both His work.
17 He driveth away councilors stripped *of their power*,
And confoundeth rulers.
18 He looseth the bonds imposed by kings,
And bindeth a rope around their loins.
19 He driveth away priests bereft *of their power*,
And overthroweth the mighty.
20 He robbeth the self-reliant of their speech,
And taketh away judgment from the elders.
21 He poureth contempt upon noblemen,
And looseneth the girdle of the mighty.
22 He uncovereth out of darkness hidden plans,
And bringeth to light things dark as the shadow of death.
23 He maketh nations great and destroyeth them,
He causeth nations to spread and layeth them low.
24 He robbeth the chiefs of the land of understanding,
And sendeth them forth to wander in trackless desert-land —
25 Then they grope in the dark without light,
And stagger as if drunk.

13

1 All this mine eye hath seen, mine ear hath heard and perceived.
3 Nevertheless I will speak out unto the Almighty,
I desire to plead my case before God.
21. 4 Should I pour out my grief to men?
And why should I not be impatient?
13. 4 Ye are but forgers of lies, quacks, all of you.
5 If ye would only keep silent,
It might be accounted to you as wisdom!
6 Listen now to my reasoning, and give attention to the
pleading of my lips!

7 Do ye mean to defend falsehood in behalf of God?
Or to uphold untruth for His sake?
8 Will ye be partial to Him? Will ye defend God?
9 Will it be well with you when He searcheth you out?
Or do ye think that ye could deceive Him as ye can men?
10 He will judge you severely
If ye secretly show Him partiality.
11 Will ye not be terrified when He appeareth?
Will ye not then be seized with fear of Him?
12 Your time-honored notions are rubbish,
Your arguments are as breastworks of clay.
13 Be silent, that I may speak — happen what may.
14 I hold my life in my teeth,
Hence I can afford to take it in my hand.
15 If He killeth me — well and good! I have nothing to hope for.
Only my conduct I desire to justify to His face.
16 This indeed hath been my support;
For the godless cannot approach Him.
17 Listen ye to my words, and let what I say reach your ears!
18 Behold I have set forth a just case,
I know that I am guiltless.
19 Who dare gainsay me?
Verily then I should have to die in silence.

20 But two things Thou must not do unto me,
Then shall I not need to hide from Thy face any more:
21 Remove Thy hand from me,
Let not Thy terror affright me!
22 Call me, and I will answer,
Or let me speak, and answer Thou me:
23 How many are my sins and my iniquities?
Let me know my transgression and my sin!

24 Why hidest Thou Thy face?
Why holdest Thou me for Thine enemy?
25 Wilt Thou scare a leaf driven by the wind?
Or wilt Thou pursue dry straw?
26 For Thou hast decreed bitterness for me,
And makest me suffer for the transgressions of my youth.
27 Thou hast put my feet in the stocks,
Thou keepest close watch on all my ways,
And dost draw Thy line tight around my feet.

14

1 Man is born of woman, brief is his life, and full of trouble.
2 Like a flower he unfoldeth, and fadeth away;
Like a shadow he flitteth past and hath no substance.[1]
3 Yet over such a one Thou keepest constant watch
And him Thou dost summon to judgment.
4 Oh, if there might be found but one pure man among the impure —
But not even one!
5 If his days are limited, the number of his moons determined by Thee;
If Thou hast fixed the bounds beyond which he cannot pass,
6 Turn Thou away from him, that he may rest,
That at least he may enjoy his day like the hired laborer.

7 There is hope for a tree: — If it is cut down,
It will sprout anew, and send forth its shoots unceasingly.
8 Even should its roots be decayed in the ground,
And its stock be dead in the soil,

[1] 13.28 And he, as a rotten thing, consumeth, as a garment that is motheaten.

9 As soon as it scenteth water, it will bud again
And send forth sprouts as if newly planted.
10 But when a man dieth, no vital spark is left;
If a mortal passeth away, where is there a trace of him?
11 As the water disappeareth from the sea,
And the river drieth up and vanisheth,
12 So when a man dieth, he doth not rise again.
Even should the heavens be no more,
He will not awake, nor stir from his sleep.
14 When a man dieth, doth he come to life again?
All the days of my bondage I would wait
In patience until the change in my lot came.
13 Oh, that Thou mightst hide me in the nether world,
Mightst conceal me until Thy wrath had subsided;
That Thou mightst set a time when Thou wouldst remember me *in kindness*.
15 If Thou didst call me, I would answer Thee,
If Thou didst long for the work of Thy hands;
16 For then wouldst Thou take full account of my steps,
Not merely watch for my sin;
17 My transgression would be sealed up, as in a bag,
Thou wouldst whitewash my sin.
18 But as the mountain collapseth,
And the rock is removed from its place,
19 As water weareth away the stone,
And the torrent carrieth off the soil,
Even so dost Thou destroy the hope of man.
20 Thou overpowerest him forever, and he passeth away;
Thou changest his features, and castest him off.
21 If his children are wealthy, he doth not know it,
Neither is he concerned about them if they are poor.
22 Only his kin grieve after him,
And his servants mourn for him.

Eliphaz

15

1 Then Eliphaz the Temanite answered and said:
2 Doth the wise man answer with empty knowledge,
And swell his chest with east wind?
3 Doth he put forward arguments that have no weight,
Reasons that are not sound?
4 Thou even underminest the fear of God, and utterest
threats against God.
5 It is thy guilty conscience that prompteth thy mouth,
So that thou choosest artful language.
6 Thy own mouth condemneth thee, not I,
Thy own lips testify against thee.
7 Wast thou born the first of men?
Wast thou created with the hills?
8 Hast thou listened to wisdom
And made it thy own in the council of God?
9 What knowest thou that we do not know?
What insight hast thou that we have not?
10 I am an old, grayhaired man,
More advanced in years than thy father.
11 Have the consolations of God expressed to thee,
And the word revealed in whispers, have they no weight
with thee?
12 Why doth thy passion carry thee away?
And why do thine eyes flash,
13 That thou turnest thy spirit against God,
And utterest unheard of words?
14 What is man? Could such as he be pure?
Could he that is born of woman be just?
15 Even in His holy ones He putteth no trust,
And in His sight the heavens are not pure;

16 How much less he that is loathsome and corrupt,
Man, who drinketh wickedness like water.
17 I will impart wisdom to thee, hear me!
That which my mind hath perceived I will tell,
18 That which the wise have recorded — not kept concealed — of the lore received from their forefathers.
19 To them alone the land was given, no strangers lived among them.

20 The wicked man liveth in trembling all his life;
Through all the years that are allotted the tyrant
21 His ears are filled with dreadful sounds;
The destroyer cometh upon him when he feeleth most secure.
22 & 30 *a* He cannot hope to escape darkness,
He is held for the sword,
23 He is destined as food for the vulture;
He knoweth that he is kept ready for disaster.
24 The day of darkness terrifieth him,
Trouble and anxiety charge on him like a king equipped for battle;
25 Because his hand is raised against God and he defieth the Almighty —
26 He rusheth against Him with arrogant neck,
With the stout bosses of his shield;
27 Because he hath covered his face with his fatness,
And hath it in abundance upon his loins;
28 And because he dwelleth in ruined cities, in houses forbidden to be inhabited,
Which were destined to become ruins.
29 He will not remain rich, his substance will not last,
And his harvest will not bend to the ground.
30 *b c* The scorching heat will dry up his branches,
And the wind will carry off his fruit.

31 *bβ*, 32 His palm-leaf will wither prematurely,
His palm-branch will not flourish.
33 He will wrong his immature young, as a vine its unripe grapes,
Like the olive tree he will cast off his blossoms.
34 The tribe of the godless man will be barren,
And fire will consume the tents built with bribes;
35 They will be pregnant with trouble, and will beget misery;
They will harbor disappointment in their bosom.

Job

Original Order of Chapters 16 and 17 and their Constituent Parts from Chapters 29 and 30

16. 1–3; 17. 10; 16. 4–6; 29. 2–6, 19–20, 18, 11, 7–10, 21–25; 30. 9–10, 1; 16. 10–11; 30. 11; 16. 7 & 1st word of 8; 17. 7, 6; 16. 8–9, 12–17; 17. 8–9; 30. 28 *b*; 16. 18–22; 17. 3–5, 12; 30. 26; 17. 11; 30. 22 = 17. 1 *a* G; 17. 1 *b*–2; 30. 24; 17. 13–16.

16. 1 Job answered and said:
2 I have heard enough of this;
Tiresome comforters are ye all.
3 Is there no end to *your* windy words?
What aileth thee that thou makest answer?
17. 10 No matter how ye keep on arguing
I can find no wise one among you.
16. 4 I too might talk as ye do, if ye were in my place;
I might inveigh against you in elegant phrases,
I might shake my head at you,
5 I might give you comfort with my mouth,
And be generous with my lip-sympathy.
6 But if I speak, my suffering is not alleviated,
Nor doth it leave me if I am silent.

29. 2 Oh, for the return of the days that are gone,
The days when God kept guard over me;
3 When His lamp shone over my head,
So that by His light I walked through darkness.
4 Oh, that I might be as in the days of my prime
When God sheltered my tent;
5 When the Almighty was with me,
When I was surrounded by my boys;
6 When my steps were bathed in cream,
When the rock poured out to me streams of oil,
19 When my roots reached out to the waters,
And the dew lay at night upon my harvest;
20 When ever new glory surrounded me,
And the bow in my hand took on ever new strength.
18 And I thought I should die amidst my brood,
And should live to old age like the phoenix.
11 Yea, the ear that heard of me pronounced me happy,
The eye that saw me bore witness to my worth.
7 When I went out to the city gate,
Or took my seat in the marketplace,
8 The youths, as soon as they saw me, hid,
While the old men stood up;
9 The nobles refrained from speaking,
And laid their hands upon their mouths.[1]
21 Attentively they listened to me,
Silently they gave ear to my counsel.
22 Once I had spoken, they spoke no more;
They showed delight when my words were addressed to them.
23 They waited for my speech,
Even as the parched earth gapeth for the rain.

[1] *Variant*
10 The voices of the nobles became hushed,
Their tongues clove to the roof of their mouths.

24 If I smiled at them when they had lost confidence,
The light of their faces remained no longer overcast.
25 Whenever I chose to take my way to them, I sat at the head,
I sat enthroned like a king among his warriors,
Like . . . I led them . . . I guided them.

30. 9 But now I am the object of their derisive songs
I have become a byword to them.
10 They abhor me, they hold aloof from me,
They do not refrain from spitting in my face;
1 The lowest people deride me,
People whom I hold unworthy to be placed with the dogs of my flock.
16. 10 They stare at me with open mouth,
They smite me on the cheek with affront,
They are banded together against me.
11 God hath given me into the power of impudent youths,
And hath delivered me into the hands of wicked people.
30. 11 Since He hath loosened my bowstring
And brought afflictions upon me,
They have cast off all restraint in my presence.
16. 7, 8 *aα* He hath sapped my strength, hath brought ruin upon me;
His whole legion holdeth me fast.
17. 7 Mine eyes have grown dim from weariness,
And my body hath become a shadow.
6 He hath made me a byword to the people:
To them I am a manifest example.
16. 8 My disease hath arisen as a maligner and beareth witness against me,
It testifieth to my face.

9 He hath become my foe, and assailed me with unrelenting anger.
He gnashed His teeth at me, cast murderous glances at me.
12 I was prosperous when suddenly He ruined me,
When He seized me by the neck, and dashed me to pieces,
When He set me up as His target.
13 His missiles have rained upon me,
He hath struck my reins mercilessly,
Hath poured my gall upon the ground.
14 Blow upon blow He hath dealt me,
He hath rushed upon me like a warrior.
15 I have tied sackcloth around my body,
And have thrust my horn into the dust.
16 My face is red with weeping,
And on my eyelids is the shadow of death,
17 Though my hands have committed no wrong,
And my prayer is sincere.
17. 8 Let the upright be appalled at this,
And the innocent be roused to confute the hypocrite.
9 Yet the righteous man will cling to his way,
And he who hath pure hands will gain in strength.
30. 28 *b* I stand up in the assembly and I pray:
16. 18 Let the earth not cover my blood!
And let there be no place for my outcry!
19 Even now my witness is in Heaven,
He that voucheth for me is on high.
20 And since my friends deride me,
My streaming eyes are turned to God,
21 That He may plead for a man with God,
And take sides in the conflict between a man and his fellowmen.

22 For the allotted years near their end,
And I shall go the way whence I shall not return.

17. 3 Give surety for me unto Thyself!
Who else would pledge himself for me?
4 Their minds Thou hast closed to understanding;
Therefore, canst Thou not permit them to triumph.
5 *It is as if* a man should invite his friends to a portion,
While his children were weeping their eyes out.
12 They pronounce night day,
In the face of darkness they declare light to be nigh.

30. 26 I was confident of my happiness when disaster came,
I was looking for light when darkness set in.
17. 11 My days pass by as quickly as thought,
The strings of my heart are torn;
30. 22 = 17.1 *a* G The wind is bearing me aloft, it is carrying me away;
It will dissolve me into nothingness.
17. 1*b* I pray for the grave, but find it not,
2 I pray until I am weary, but what do I achieve?
30. 24 Oh that I might lay violent hands on myself,
Or that I might beg another to do this for me.
17. 13 Verily I have to look to Sheol for my abode,
In the darkness must I spread my bed.
14 I must call the pit father, the worms mother and sister.
15 Where then is my hope?
And who can see happiness for me?
16 To the bars of Sheol will they go down
When together we sink into the grave.

Bildad

18

1 Bildad the Shuhite answered and said:
2 How long wilt thou seek after rhetorical effect?
Be sensible, and then we might speak.
3 Why are we counted as brutes,
Why are we stupid in thine eyes?
4 Thou who rendest thyself in thy rage,
Shall the earth be made desolate because of thy outcry,
Or the mountain be removed from its place?
5 Nay, the light of the wicked will be put out,
The spark of his fire will not shine.
6 The light in his tent will grow dark,
And the lamp around his head will be extinguished.
7 His firm steps will be hindered,
And his own counsel will bring him to fall.
8 Yea, he will rush headlong into the trap,
Upon the toils he walketh.
9 The trap will catch him by the heel,
The snare will hold him tight.
10 A rope is hidden for him in the ground,
By the wayside the pitfall is laid for him
11 Terrors affright him on all sides
And press close upon his heels.
12 Evil threatens him,
Disaster is near at hand to ruin him.
13 Disease will consume his skin,
The first-born of deadly plagues will consume his members.
14 He will be routed out from his tent in which he placed his trust,
He must march forth to the king of terrors.
15 Lilith will inhabit his tent,
And Brimstone will be scattered over his habitation.

16 His roots beneath will be dried up,
His harvest above will wither.
17 His memory will perish from the earth,
He will leave no name in the land.
18 He will be thrust from light into darkness
And will be cast out of the world.
19 No offspring or progeny will be left him among his tribe,
No survivor will remain in his homestead.
20 Over his end coming generations will be appalled,
And his contemporaries will be seized with shuddering.
21 Verily, this will be the fate of the dwellings of the unrighteous,
This will befall the place of him that knoweth not God.

Job

ORIGINAL ORDER OF CHAPTER 19 AND OF ITS CONSTITUENT PARTS FROM CHAPTER 30

19. 1–6, 8–10, 12 *a* & *c*; 30. 12 *a* & *c*, 13 *b*, 14; 19. 7; 30. 20, 21, 15 *b*–*c*, 15 *a*, 16 (27 *b*), 27 *a*, 17 *b*, 30 *a*, 17 *a*, 30 *b*; 19. 20; 30. 28 *a* . . . , 29, 31; 19. 13–19, 21–29

19. 1 And Job answered and said:
2 How long will ye torment my soul,
And crush me with your words?
3 Ten times have ye insulted me,
Have wronged me without blushing.
4 Be it indeed that I have erred, my error resteth with me,
5 But if ye mean to contemn me in your selfrighteousness,
And seek to convict me of shameful sin,
6 Know then that God hath wronged me
And drawn His net close around me.
8 He hath hemmed in my path, so that I cannot move,
And hath enveloped my way in darkness;

9 He hath stripped me of my honor,
And hath taken the crown from my head.
10 He hath destroyed me utterly, and I must go;
He hath plucked up my hope like a tree.
12 *a* & *c* His hosts close in on all sides,
They are encamped around my tent.
30. 12 *a* & *c* At *my* right they rise in swarms
And erect their sinister ramparts against me
13 *b* To effect my ruin.
14 As through a wide breach they come,
Wave upon wave, they sweep in amidst crash and ruin.
19. 7 I complain of violence, but I receive no answer;
I cry out, but I obtain not justice.
30. 20 I cry unto Thee, but Thou dost not hear me;
I stand before Thee, but Thou regardest me not.
21 Thou hast changed into a cruel enemy toward me,
Thou persecutest me with relentless hand.
15 *b–c* My hope hath flown away like the wind,
My salvation hath vanished like a cloud.

15 *a*, 16 (27 *b*) I am overwhelmed by terrors, my soul must succumb;
My days of misery hold me fast.
27 *a* My vitals burn at fever-heat without cease;
17 *b* The pains that torment me take no rest.
30 *a*, 17 *a* My blackened skin falleth from me,
30 *b* And my body is consumed with heat.
19. 20 My bones stick through my skin,
And I have escaped by the skin of my teeth.
30. 28 *a* I walk about in gloom, . . .
29 I am become a brother to jackals, a companion to ostriches.
31 My harp is turned to mourning,
My flute to lamentation.

19. 13 My brethren hold aloof from me,
And my acquaintances have estranged themselves from me.
14 My relatives have failed me,
And my familiar friends have forgotten me.
15 My serfs and maidservants consider me a stranger;
They look upon me as an alien.
16 If I call my servant, he doth not answer,
With humble words I must implore him.
17 My breath is disgusting to my wife,
And I am loathsome to my kinsmen.
18 Even insolent youths treat me with contempt,
When I rise, they insult me.
19 My intimate friends abhor me,
Those I love have turned against me.
21 Have pity, have pity on me, O my friends,
For the hand of God hath struck me.
22 Why do ye persecute me like God,
Why can ye not get enough of feasting on my body?
23 Oh, let my words be written down,
Let them be inscribed in a book.
24 Oh, let them be written with an iron pen in lead,
Or be cut in the rock to be preserved forever.

25 But I know that my Redeemer liveth,
And that at last He will appear on earth.
26 Even after my skin hath been torn from my flesh,
Still will I cherish the hope that I shall see God;
27 The heart in my bosom pineth
That I may see Him, a champion in my behalf,
That mine eyes may see Him, and not as an enemy.
28 If ye say, How we will persecute him!
And, The root of the matter is to be found in him,

29 Then beware the sins that bring down the sword!
For the Divine wrath will fall on the wrongdoers —
Wherefore will ye know there is a Judge.

Zophar

20

1 And Zophar the Naamathite answered and said:
2 *a* My own reason telleth me otherwise,
3 *b* My common sense giveth me a different answer.
3 *a* I must listen to teaching at which I take offense,
2 *b* Therefore am I wrought up.
4 Knowest thou not this, from time immemorial,
Since man hath been on the earth,
5 That the triumph of the wicked is short-lived,
And the joy of the godless lasteth but for a moment.
6 Though his pride mount up to the heavens,
And his head reach unto the clouds,
7 He will perish forever like his own dung:
They that have seen him will say, 'What is left of him now?'
8 He will vanish like a dream, no trace of him will be found;
Like a vision of the night he will disappear.
9 The eye that saw him will see him no more,
Neither will his place any more behold him.
10 His children, left poor, will be crushed:
His hands must give up his wealth.
11 Though youthful vigor filleth his bones,
It will be buried with him in the dust.
12 Though wickedness tasteth sweet in his mouth,
So that he holdeth it on his tongue,
13 That he spareth it and will not let it go,
But keepeth it under his palate;
14 Yet his food in his bowels will be turned
As to adder-venom in his body.

15 He hath swallowed down riches,
But must vomit them up;
God will cast them out of his belly.
16 He will suck the venom of adders,
The viper's tongue will slay him.
17 He will not look upon the herds in the valley,
Nor upon the flowing streams of honey and cream.
18 He must give up his possessions, he cannot swallow them,
The wealth which he got by barter he will not enjoy;
19 Because he hath ground down the poor with toil, and then cast them aside.
He hath stolen houses, instead of building them himself.
20 *a* His greed hath been insatiable

. . . . . .

21 *b* Therefore his prosperity will not endure.
22 In the fulness of his prosperity trouble will beset him,
Affliction will descend upon him with unsparing hand.
23, 25 *bβ*, & 27. 22 *a* God will cast His burning wrath upon him to fill his belly,
And will pour down terrors upon him without mercy.
20. 24, & 27. 22 *b* He will be unable to flee from the iron weapon,
The bow of brass will pierce him through.
20. 25 The missile will penetrate his back,
The glittering sword will enter his gall.
26, 20 *b*, 21 *a* Utter darkness is in store for those whom he cherisheth,
Fire not blown by human breath will consume them,
No survivor will be left in his tent.
28 The foundations of his house will be laid bare,
They will be destroyed forever on the day of God's wrath.
27 So Heaven will reveal his iniquity,
And the earth will rise up against him.

Job

ORIGINAL ORDER OF 21 + 22. 17–18, AND 24. 1–18, 22–23, 25 (30. 2–8)

21. 1–3, 5–14; 22. 17 *b*, 21. 15; 21. 16 *a*, 22. 18 *a*, 21. 16 *b*, 17, 24. 18 *b*, 21. 18–26, 28–30; 24. 18 *a*, 22 *a*, 23; 21. 31, 32 *a*, 33 *b*, 33 *a*, 32 *b*, 34, 27; 24. 1–3, 9, 4–8, 10–11, 13–14, 16–17, 12, 25.

21. 1 Then Job answered and said:
2 Listen well to my words;
Let this be the consolation ye give.
3 Suffer me to speak:
After I have spoken ye will mock no more.
5 Give heed to me and be dumbfounded,
And lay your fingers upon your lips.
6 When I think of it, I am aghast,
And shudders creep over my flesh.
7 Wherefore do the wicked live,
Grow old, yea, wax mighty in power?
8 Their posterity is established with them,
Their offspring flourish before their eyes;
9 Their houses are safe from disaster,
The rod of God descendeth not upon them.
10 Their bull gendereth and doth not show aversion;
Their cow calveth, and casteth not the calf.
11 They let their boys frolic like lambs,
Their children dance about merrily;
12 They sing to the timbrel and harp,
And rejoice to the sound of the flute.
13 They spend their days in comfort,
And in peace they go down to Sheol,
14 The while they say unto God: 'Begone!
We do not care to know Thy ways;

22. 17 *b*, 21. 15 What doeth the Almighty for us that we should serve Him?
And what would it profit us if we prayed to Him?'
21. 16 *a*, 22. 18 *a*, 21. 16 *b* Truly, their prosperity is not wrought by their own hands;
He filleth their houses with wealth —
Far be from me the view taken by the wicked.
21. 17 How often is it that the light of the wicked is extinguished,
Or that calamity befalleth them,
That God distributeth sorrows to them in His anger,
24. 18 *b* That their lot on earth is accursed, . . .
21. 18 That they become like straw driven by the wind,
Like chaff which the storm carrieth away?
19 God layeth up for a man's children the disaster due him (is the saying);
Let Him pay it to the man himself that he may feel it.
20 His eye should see his own destruction,
He should drink of the fury of the Almighty.
21 For what careth he for his family after him,
When the number of his months is completed?
22 Doth God practise discrimination?
Doth He judge in His abode on high?
23 One dieth in perfect comfort,
Completely prosperous and at ease,
24 His pails full of milk,
And the marrow of his bones well nourished.
25 Another dieth sad of soul,
Who never tasted happiness.
26 Alike they are laid in the grave,
And worms cover them.
28 Ye say, 'Where is the house of the despot,
And where are the habitations of the wicked?'
29 Have ye not asked travellers?
And will ye disregard their evidence

30, 24. 18 *a* That on the day of calamity the wicked man is spared,
That on the day of wrath he is light upon the surface of the water?
24. 22 *a* The tyrant liveth long, he remaineth in his strength;
23 He enjoyeth safety and is full of hope,
And the eyes of God watch over his ways.
21. 31 Who then casteth his conduct up to his face,
Or who requiteth him for what he doeth?
32 *a* Nay he is carried to the grave in *pomp*,
33 *b* And every man followeth his bier.[1]
33 *a* The clods of the valley are sweet unto him,
32 *b* And care is taken of *his* tomb.
34 How then can ye comfort me with delusions?
Your answers remain infamy.
27 I see through your thoughts,
Through your cunning thoughts, with which ye wrong me.

24. 1–17, 25 (30. 2–8)

1 Why are not sessions of judgment set apart by the Almighty?
Why do they that know Him not see His days?
2 There are those that commit land-robbery,
That steal herds with their shepherd;
3 That carry off the donkey of the orphan,
And seize the ox of the widow;
9 That even take the orphan from the mother's breast,
And attach the infant of the poor;
4 That thrust aside the needy.
The poor of the land must hide
5 Lonely as wild asses in the wilderness
They go forth to their labor;

[1] And before him they are without number.

They must hunt the desert for sustenance,
There is no harvest for the homeless.
6 They must harvest fields that are not theirs,
The vineyard of the wicked they must pick clean.
7 Naked must they pass the night for lack of clothes,
They have no covering from the cold.
8 They are drenched by the downpour of the mountains,
They must embrace the bare rock for want of shelter.
10 They must go naked, without garments,
Hungry, they must carry the sheaves.
11 Shut in by walls, they must press the oil,
Thirsty, they must tread the wine-press.[1]
13 There are still others that shun the daylight,
That know not its path, that abide not in its way;
14 In the dark the murderer riseth,
Killeth the poor and the needy;
And the thief goeth about in the night,[2]
16 He breaketh into the houses under cover of the dark.
By day they shut themselves up,
They, neither of them, care for the light.
17 Black night taketh with them the place of the morning;
Indeed, they know well the terrors of the darkness: —

[1] 30. 2 . . .
3 . . . in want and gaunt famine,
Who gnaw the dry desert ground,
. . . desolation and waste;
4 Who pluck salt-wort and artemisia,
The roots of the broom-shrub are their food.
5 They are driven out of hearth and home,
One shouteth at them as at thieves.
6 They must dwell in frightful hovels,
In holes of the earth and of the rocks.
7 Cowering among bushes they groan,
Under nettles they are huddled together.
8 As pariahs, enjoying no caste,
They are thrust out of the land.

[2] 15 And the eye of the adulterer watcheth for the dusk,
He putteth a mask over his face saying no eye shall spy me.

12 Out of the city come the groans of the dying,
And the cries of the souls of the slain, calling for vengeance.
Yet God taketh no umbrage.
25 And since He doth not, who will accuse me of falsehood,
Or show my words to be empty?

Eliphaz

22. 1, 3–16; 27. 13–21, 23; 22. 19–30.

22. 1 Then Eliphaz the Temanite answered and said:
3 Is it to the interest of the Almighty that thou art righteous?
Or is it any profit to Him that thou makest thy ways perfect?
4 Is it for thy fear of God that He chasteneth thee,
That He meteth out judgment to thee?
5 Must not thy wickedness be great,
And thy sins without end?
6 Thou hast attached thy brother's holdings unjustly,
And hast stripped people naked;
7 Thou hast not given water to those that were faint,
And from the hungry thou hast withheld thy bread.
8 That the man of power might possess the land,
And the man of eminence dwell therein,
9 Thou hast sent away widows empty-handed
And thou hast crushed the arm of the orphan.
10 Therefore snares are round about thee,
And sudden disaster striketh thee with terror.
11 Thy light hath grown dark, so that thou canst not see,
And the deluge hath engulfed thee.
12 Is not God exalted even as the heavens?
Behold the starry dome, how high it is!
13 Yet thou askest, 'What doth God know?
Doth He judge behind the clouds?'

14 Clouds envelop Him, so that He doth not see!
And He walketh along the vault of the heavens!
15 Wilt thou keep to the old road that wicked men have trodden,
16 Who are snatched away before their time,
Under whose feet the ground floweth away as swiftly as a stream?

27. 13 This is the portion meted out to the wicked man by God,
The share which the tyrant receiveth from the Almighty.
14 If his sons be many, it is *that they may be delivered* to the sword,
And his offspring will not be satisfied with bread.
15 Those that remain of him will be buried, victims of the plague,
And their widows will not weep.
16 Though he heap up silver like dust
And pile up raiments like clay,
17 He will only pile them up — the righteous will wear them
And the innocent will divide the silver.
18 He hath built his home as frail as a spider-web,
Like a hut put up for a guard.
19 He will lie down rich, but will not do so again;
When he openeth his eyes, he will be no more.
20 Terrors will overtake him as swift as water,
The tempest will carry him off in the night.
21 The east wind will whirl him aloft,
And sweep him away from his place.
23 Men will clap their hands at him,
They will deride him in his place.
22. 19 The righteous will see it and rejoice,
The innocent will mock at him.

20 Verily, our enemies will be effaced,
And the fire will consume what they leave.

21 Become reconciled with Him and be at peace,
Thereby good will come unto thee.
22 Accept the instruction from His mouth
And bear His words in thy heart.
23 If thou wilt return to the Almighty, and humble thyself before Him,
If thou wilt put unrighteousness far from thy tent,
24 And cast gold-ore in the dust,
Ophir-gold among the pebbles of the brook,
25 And wilt let the Almighty be thy gold-ore and glittering silver bars,
26 Verily, then mayest thou find delight in the Almighty,
And mayest lift up thy face unto God.
27 When thou prayest unto Him, he will hear thee,
And thou wilt have occasion to fulfil thy vows.
28 If thou formest a plan, it will succeed,
And the light will shine upon thy ways.
29 He that humbleth himself will be exalted,
He that is meek will be saved.
30 The innocent man will be delivered,
He will be delivered through the cleanness of his hands.

Job

27. 1–8; 31. 2–3; 27. 9–12; 23. 11–12; 31. 1; 29. 14–17, 12; 31. 18, 32; 29. 13; 31. 5, 7–12 *a*, 38–40, 12 *b*, 13, 15–17; 30. 25; 31. 19–22, 24–31, 33–34, 14, 23; 23. 3–7, 10; 31. 4, 35–37, 6.

27. 1 Job answered and said:
2 As God liveth who hath robbed me of my right,
The Almighty, who hath grieved my soul,

3 As long as my spirit is within me,
The breath of God in my nostrils,
4 Verily, my lips shall not speak untruth,
Nor my tongue utter falsehood.
5 God forbid that I should grant that ye are right;
Till I die, I will not part with my integrity.
6 My righteousness I hold fast,
And will not let it go.
My heart need not blame any of my days.
7 May my enemy fare like the wicked,
My adversary like the unrighteous!
8 For what would be the hope of the godless
If God were to cut off, were to pluck out his life?
31. 2 What fellowship hath he with God on high,
What communion with the Almighty in the heavens above?
3 Is He not a terror for the wicked,
A dread for evil-doers?
27. 9 Will God hear his cry when trouble cometh to him?
10 Or will he find delight in the Almighty,
Be able to call unto God at all times?
11 I can show you who is in the hand of God,
Reveal to you who liveth in the presence of the Almighty.
12 Verily, all of you behold him —
Why then do ye hold to your delusions?
23. 11 My foot hath held fast to His path,
His way have I kept and swerved not therefrom.
12 I have not departed from the command of His lips,
I have cherished the behests of His mouth in my bosom.
31. 1 I have made a covenant with mine eyes,
I have never looked with lust on a maid.
29. 14 I am attired in righteousness,
My uprightness adorneth me as a robe and a turban.
15 I have been eyes to the blind, feet to the lame.

16 I have been a father to the poor,
I have searched the cause of those that were strangers to me.
17 I have smashed the jaws of the evil-doer,
And snatched the prey out of his teeth.
12 I have saved the poor from the tyrant,
And the orphan who had none to protect him.
31. 18 Yea, from my early youth I have brought him up as would a father,
From my mother's womb I have guided him.
32 The stranger hath not passed the night out-doors,
I have kept open my doors for the wayfarer.
29. 13 The blessing of the wretched hath been bestowed upon me,
I have gladdened the heart of the widow.

31. 5 If I have walked in the path of falsehood,
And my feet have run after deceit,
7 If my steps have swerved from the path
And my heart hath followed the lust of mine eyes;
If any stain doth stick to my hand,
8 Then let me sow and let another reap,
Let the produce of my soil be uprooted.
9 If my heart was ever infatuated by a woman,
And I lay in wait at my neighbor's door,
10 Then let my wife grind *grain* for another,
Let others bow down to embrace her —
11 For that is a crime, a heinous sin,
12 *a* It is a fire that consumeth even unto hell.
38 If my land crieth out against me,
And all its furrows weep;
39 If I ate the fruit thereof without paying for it,
Or if I snuffed out the life of its owners;
40 Then let thistles grow up instead of wheat
And weeds instead of barley,
12 *b* Let all the growth of it be rooted out.

13 If I respected not the right of my man-servant
Or of my maid-servant when they made claims against me —
15 Did not He that created me in the womb create him too?
Did not One *God* fashion us both in the womb? —
16 If I ever refused the poor aught for which they prayed,
Or suffered the eyes of the widow to pine away;
17 If I ever ate my bread alone,
And shared it not with the orphan;
30. 25 If I wept not with him whose days were troubled,
If my soul grieved not with the needy;
31. 19 If I ever saw a wretched person without clothing,
A poor man without garments,
20 And his body did not bless me
When he was warmed by the wool of my sheep;
21 If I ever shook my fist at an orphan,
Even though I saw ready support in the court:
22 Then let my shoulder blade drop from my shoulder,
And my arm be rent from the socket.
24 If I ever placed my reliance upon gold,
Or called fine gold my hope;
25 If I rejoiced because my wealth was great,
Because my hands had acquired *riches* in abundance;
26 & 27 If my heart was ever mysteriously enticed,
And my hand touched my lips to waft a kiss
When I saw the sunlight shining brightly,
Or the moon growing luminous —
28 That too would have been a grave sin,
For I should have been denying God above —
29 If I ever rejoiced over the misfortune of my enemy,
Or triumphed when evil befell him —
30 Rather, I allowed not my mouth to sin by cursing him,
31 Even when the inmates of my tent said,
'Oh, that we might have the opportunity to feast without stint on his body;'

33 If I hid transgressions, as men are wont to do,
If I sought to conceal iniquity in my bosom,
34 Truly I should have to dread the great crowd
The contempt of the people would terrify me,
I should have to be silent, I could not venture out of doors.
14 And what should I do when God appeareth,
When He visiteth the *earth*, what should I answer Him?
23 Verily, the fear of God would overcome me,
I could not endure the apparition.

23. 3 Oh that I might know how to find Him!
Oh that I might get to His abode,
4 So that I could plead *my* just cause before Him,
And fill my mouth with arguments!
5 Oh that I might understand the words with which He would answer me,
That I might comprehend what He would say unto me!
6 Would He contend with me with overwhelming power?
Oh if He would only pay heed unto me!
7 Then would an upright man plead with Him,
And I should forever obtain my right.
10 For He knoweth my ways and my conduct —
When He testeth me, I shall prove true as gold.
31. 4 Doth He not see my ways, and count all my steps?
35 Would that He might hear me!
I stake my life on it that the Almighty will hear my prayer.
36 Then verily will I carry upon my shoulders
The bill of indictment that my opponent hath preferred,
I will adorn myself with it as with a crown;
37 I will account to Him for every one of my steps,
Like a prince will I approach Him.
6 He will weigh me in the balance of righteousness;
God will acknowledge my integrity.

Bildad

25. 1; 35. 2–3, 6–8; 34. 10 *b*–12, 13 *b*, 18–19 *b*, 30, 14, 25 *ba*, 24 *a*, 20 *c*, 24 *b*, 20 *a*, 25 *bβ*, 20 *bβ*, 20 *ba*, 25 *aa*, 26 *aa*, 28; 35.9; 34. 21(G), 22; 35. 14; 34. 23, 29; 36. 23; 34. 16, 17(G); 36. 5 *a*, 17 (G), 15; 35. 13, 36, 12 *a* (G), & first word of 36. 13, 36. 12 *b* (G), 34. 27 *b*, 36. 13; 35. 10; 36. 14, 16, 17, 21, 24, 25, 22, 27 *a*, 28 *b*, 31; 37. 6 *a*, 7–10, 14–18; 36. 28 *b* (G); 35. 5; 37. 24; 25. 2–6; 24. 24, 19–20.

25. 1 Bildad the Shuhite answered and said:
35. 2 Dost thou consider it a proof of innocence
When thou sayest, 'I shall be found righteous before God?'
3 Dost thou think it right to say,
'What profiteth it me, what availeth it that I have not sinned?'
6 If thou sinnest what injury causest thou Him?
Even if thy transgressions are many what doest thou unto Him?
7 And if thou art righteous what givest thou Him,
What receiveth He from thy hands?
8 A man such as thou, he may be harmed by thy wickedness,
A human being may be benefited by thy righteousness.
34. 10 *b* Far be it from God to do wickedness,
From the Almighty, to work unrighteousness.
11 Nay, He requiteth a man his deeds,
He maketh each man to find according to his ways.
12 Verily, God condemneth not wrongly,
The Almighty perverteth not justice;
13 *b* He who hath made the universe, the earth, and all that is therein,
18 Who saith to a king, thou art vile,
Or to nobles, ye are wicked;

19 Who respecteth not princes,
Nor regardeth the high-born more than the lowly,[1]
30 He setteth up a godless man as ruler
Because of the stubbornness of the people.
14 When He chooseth to take back His spirit
And to gather His breath unto Himself,
25 *ba*, 24 *a* He will overturn the mighty unawares,
20 *c* And remove the tyrants, but not with human hand;
24 *b* In their places He will set others.
20 *a*, 25 *bβ*, 20 *bβ* Of a sudden they will die,
In the deep of the night they will be destroyed and pass away;
20 *ba*, 25 *aa*, 26 *aa* The people will be staggered when they see the terror.

28 The cry of the poor will reach Him,
He will hear the complaint of the needy
35. 9 When they cry out against great oppression,
When they pray *to be delivered* out of the power of the mighty.
34. 21(G) For He seeth them that work evil,
And naught that they do is hidden from Him.
22 They that practice iniquity may not hide
Under cover of darkness or the shadow of death.
35. 14 Although thou sayest that thou seest it not,
His province is it to render judgment,
And thou must wait in fear and trembling for Him.
34. 23 For not to man hath He given the right
To approach God to demand a tribunal.
29 If He be silent, who can condemn Him?
And if He hide His face, whether from a nation or from a man,
Who can reprove Him?

[1] For they are all the work of his hands.

36. 23 Who can call Him to account for His ways?
Who can say unto Him, 'Thou hast wrought unrighteousness?'

34. 16 If thou art wise, hear this,
And pay heed to my words!
17(GA) Surely thou dost not think that thou art forever righteous,
Because thou hatest iniquity and destroyest the wicked.
36. 5 *a*(G) Know that God rejecteth not the guiltless man,
17(G) Nor withholdeth He justice from the just.
15 He delivereth the sufferer from trouble,
And openeth His ear to him in his affliction.
35. 13 (36. 12*a* G) But the cry of the impious God will not hear,
The Almighty will not deliver them;
36. 12 *b* (G) For they desire not the knowledge of God,
34. 27 *b* Neither do they comprehend His ways.
36. 13 Though they have been chastened, they heed not,
They do not pray when He bindeth them,
35. 10 Nor say, 'Where is God, our Maker,
Who giveth songs in the night?'
36. 14 They die in youth, their life perisheth among the unclean.
16 Boundless pride hath beguiled thee,
And the comfort of thy table laden with fat foods.
17 Now hast thou thy fill of the judgment that pursueth the wicked.
Just judgment hath laid hold on thee.

. . . . . .

21 Beware lest thou turn to sin!
Yea, for that hast thou been tried with affliction.

24 Remember that thou magnify His work
Whereof men have sung;

25 All men behold it, they see it from afar.
22 Verily God is exalted in His might,
Who is to be feared like Him?
27 *a* He draweth up the drops of water,
28 *b* They fall as rain upon many men.
31 He provideth food therewith for the people,
Giveth food in abundance.
37. 6 *a* He saith to the snow, 'Fall thou on the earth!'
7 Then He sealeth up the hand of every man,
That all men may know His works;
8 The beasts seek shelter,
And remain in their lairs;
9 Out of the chambers of the Southern sky cometh the storm,
And cold from the Arctic circle:
10 By the breath of God ice is formed,
And the wide waters become a solid mass.
14 Hark to all this, hold,
Ponder the wonders of God!
15 Dost thou know how God hath given them *His* commands,
How He maketh the lightning flash forth from His clouds?
16 Dost thou know what keepeth the clouds poised,
Understand the wonders of Absolute Wisdom —
17 Thou whose clothes are warm
When the earth lieth still before the South wind?
18 Canst thou, like Him, spread out the skies,
Firm as a molten mirror?
36. 28 *b*(G) Doth not thy spirit marvel at all this,
And is not thy heart stirred within thee?
35. 5 Look unto the heavens and see,
Behold the banks of clouds—how far they are beyond thee.
37. 24 Therefore do men fear Him;
All fear Him that are wise of heart.
25. 2 Dominion is His and fear is His due
Who hath established harmony in His heavens above.

3 Is there any limit to His hosts?
And on whom doth His light not shine?
4 How can man be just before God?
How can he be pure that is born of woman?
5 Even the moon hath no luster,
And the stars have no brightness in His eyes.
6 How much less men, who are but maggots,
Man, the earthborn, who is but a worm?

24. 24 Exalted though they be,
In a little while they are no more;
They are brought low and like all others pass away,
Like the ears of grain they are cut off.
19 Drought and heat carry off the snow waters,
Even so doth Sheol the sinner.
20 The lap that cherished him will forget him;
His greatness will no longer be remembered,
And wickedness will be broken like a tree.

Job

26. 1 (=23. 1); 23. 2; 26. 2–4; 37. 1–2; 36. 26 *a*, 37. 5 *b*, 36. 26 *b*, 27 *b*, 28 *a*, 29–30, 32; 37. 3–5 *a*, 6 *b*, 11–13, 21–22; 26. 6–11, 5, 12–14; 37. 23; 23. 8–9; 37. 20; 23. 13–15, 17; 28. 1–13, 21, 14, 22–28.

26. 1 (=23. 1) And Job answered and said:

23. 2 Indeed, I know that my chastisement hath come from Him;[1]
His hand is heavy—more *heavy* than my groans can express.

26. 2 What a help thou hast been to one without strength!
What support thou hast lent to a powerless arm!
3 What counsels thou hast given to one void of knowledge!
What an abundance of profound wisdom thou hast revealed!

[1] Or *from the Almighty*.

4 To whom hast thou taught anything?
And whose spirit hath gone forth from thee?

37. 1 My heart is awed at these wonders, too,
It leapeth within me
2 When I harken to the rumbling of His thunder
And the roar from His mouth.

36. 26 *a*, 37. 5 *b* Lo, God is exalted, wondrous things He worketh, which we cannot comprehend,

36. 26 *b* The number of His years is unsearchable.
27 *b* He distilleth rain from His mist,
28 *a* Which the skies pour down.
29 Who can understand what keepeth the clouds balanced,
Or comprehend the poise of His pavilion?
30 Behold, He spreadeth out His mist around Him,
And covereth with it the mountain tops.
32 He wrappeth the lightning about His hands
And directeth it to its goal.

37. 3 He sendeth it through the whole heavens,
His lightning reacheth to the ends of the earth.
4 *a* In its wake there is a furious roaring,
4 *b*, 5 *a* God thundereth with a majestic voice.
4 *c* He stayeth not the rainpour when His thunder is heard,
6 *b* The torrents of rain become heavier.
11 When the clouds send forth His lightning,
He hurleth the thunder-bolt through the clouded sky;
12 At His direction, it followeth its zigzag course,
To carry out on His inhabited earth whatsoever He commandeth it,
13 Whether He maketh it to descend as a scourge or for the sake of mercy.
21–22 All the while the sunlight hath not been visible,
It hath been obscured by the clouds;
But when the wind riseth from the North

And cleareth them away, it cometh out in golden splendor.
An awful majesty adorneth God.

26. 6 Sheol lieth bare before Him,
The nether world is unveiled.
7 He hath arched the North over the void,
Hath suspended the earth over the vacuum.
8 He hath bound up the water in His clouds,
Yet the clouds burst not under its weight.
9 He hath veiled the throne by spreading His clouds around it.
10 He hath arched the dome of heaven over the deep,
Where light and darkness border on each other.
11 The pillars of the sky tremble
And are confounded at his rebuke.
5 The shades beneath shudder,
The water and its denizens.
12 By His might the sea was stilled,
By His wisdom Rahab was smitten.
13 At His breath the sky was cleared,
His hand slew the fleeing dragon.
14 Behold, these are but the outer edges of His ways,
Only a whisper of Him do we catch;
Who can perceive the thunder of His Omnipotence?
37. 23 The Almighty we cannot find,
He that is almighty in power and supreme in justice,
He that aboundeth in righteousness, giveth no accounting.
23. 18 If I go to the East, He is not there,
To the West, I cannot perceive Him;
9 If I seek Him in the North, I cannot behold Him,
Nor can I see Him by turning to the South.
37. 20 When He ordaineth that one be destroyed,
Could a writ or a recorder plead my case,
So that I might approach and silence Him,
As I should a human being?

23. 13 And since He hath thus ordained for me, who can restrain Him?
What He desireth He will do.
14 Yea He will execute His decree
And many others which He hath in mind.
15 Therefore I am confounded before Him,
(G) Because I know not why the affliction hath come upon me;
When I think of it, I am dismayed;
17 I am overwhelmed by the darkness,
By the heavy darkness which envelopeth my vision.

28. 1 There is a mine for silver,
And a place for gold to be refined.
2 Out of the earth iron is taken,
And copper tough-tissued as stone.
3 Man putteth an end to darkness,
And penetrateth to the furthest bounds of obscurity and the shadow of death.
4 Slave-people bore shafts which wind unfrequented by feet,
And wander afar from men;
5 They lay open the earth, from which the grain cometh,
Her depths are upheaved as if by fire.
6 In her stones the sapphire is embedded,
And dust of gold is in her paths —
7 It is a path that is not known to the vulture.
Not spied by the falcon's eye;
8 The proud beasts have not trodden it,
Nor hath the fierce lion crossed it.
9 Man putteth forth his hand upon the flinty rock,
He overturneth the mountains from their base.
10 He cutteth tunnels through the rock,
And his eye seeth all sorts of precious things.
11 He bindeth up the sources of rivers,
And he bringeth to light what is hidden.

12 But where is wisdom to be found?
And where is the home of knowledge?[1]
13 Man doth not know the way to it,
It is not found in the land of mortals.
21 It is hidden from the eyes of all living beings,
And concealed from the birds of the sky.
14 The deep saith, It is not in me,
And the sea, It doth not abide with me.
22 The nether world and death say,
With our ears we have heard a rumor of it.
23 God understandeth the way to it,
He knoweth its home;
24 For He seeth to the ends of the earth,
He beholdeth the vastness of the heavens.
25 When He fixed the force of the wind,
And measured the volume of the water,
26 When He made the law for the rain,
And laid down the course for the thunderbolt,
27 Then did He see it, and reveal it,
Then did He enact it, yea, He plumbed its depths.
28 And concerning man He said:
The fear of God, that is wisdom,
And to shun evil is understanding.

[1] 15 Fine gold cannot be given for it,
Neither can it be traded for silver.
16 It cannot be bartered for Ophir-gold,
For precious onyx or sapphire.
17–18 Gold and glass cannot equal it,
Golden vessels, corals, and crystal cannot be thought of as exchange for it;
The acquisition of wisdom is beyond that of pearls.
19 Ethiopian topaz cannot equal it,
Nor can it be bartered for pure gold.

God Reveals Himself

38. 1 And God answered amidst the storm and said:
2 (G) Who is it that seeketh to conceal his design from me,
By holding back his words in his mind?
Doth he think that he can hide them from me?
40. 2 Will he shun dispute with the Almighty?
God will answer him that dealt rebuke.
38. 3 Gird now thy loins like a man!
I will ask thee, and answer thou me!
4 Where wast thou when I founded the earth?
Tell if thou hast understanding!
5 Who determined its dimensions, if thou knowest?
Or who stretched the measuring line over it?
6 Whereon were its foundations set?
Or who laid its cornerstone,
7 The while the morning-stars sang together,
And the gods shouted for joy?
8 Who shut up the sea behind the gates
When with a mad rush it poured forth from the lap of Mother Earth,
9 And when I gave it clouds for a garment,
And misty darkness for swaddling clothes;
10 When I marked for it a boundary,
And set up bars and gates,
11 And said, 'So far shalt thou come, but no farther,
And here shall thy proud waves be stayed?'
12 Hast thou ever given orders to the morning,
Assigned to the dawn its place,
13 That it graspeth the wings of the earth,
And the stars are shaken out of it,[1]
14 And it turneth red as sealing-wax,
Standeth robed as in a garment?

[1] *Variant*: 15 *a* And from the stars is withdrawn their light.

16 Hast thou penetrated to the sources of the ocean,
Walked in the fathomless depths of the sea?
17 Have the gates of death been opened to thee?
Hast thou beheld the doorkeepers *of the realm* of the shadow of death?
18 Hast thou found out the extent of the earth?
Tell if thou knowest what it is!
19 Where is the way to the dwelling of light,
And where is the habitation of darkness,
20 That thou mightst take it to its boundaries,
And lead it in the paths to its home?
21 Thou knowest it, *doubtless!* For of yore wast thou born,
And the number of thy years is great.
22 Hast thou been at the storehouses of snow,
Or hast thou seen the storehouses of hail,
23 Which I have reserved for the time of trouble,
The day of battle and war?
24 What road leadeth to where the wind is parted,
Whence the east wind sweepeth over the earth?
25 Who hath cleft a channel for the torrential rain,
And a way for the thunder-bolt,
26 That the rain falleth on land where no man liveth,
On the desert uninhabited by man,
27 To satisfy the waste and desolate ground,
And to cause the bud of the tender herb to spring forth?
28 Hath the rain a father?
Or who begetteth the drops of dew?
29 Out of whose womb cometh the ice,
And who giveth birth to the hoary frost of the heavens,
30 When the water freezeth hard as stone,
And the deep is covered with ice?
31 Canst thou tie the lustrous band of the Pleiades
Or loose the girdle of Orion?

32 Canst thou lead forth in season the signs of the Zodiac?
And canst thou guide the Bear with her young?
33 Knowest thou the laws that govern the heavens?
And canst thou direct their dominion over the earth?
34 Canst thou bid the cloud pour down abundance of rain upon thee?
35 Canst thou send forth thunder-bolts,
That in ready obedience they flash *through the skies*?
36 Who hath put wisdom in the Phoenix?
Or who hath given understanding to the cock?
37 Who in his wisdom can count the clouds?
And who can pour out the pitchers of the heavens
38 When the ground is hardened to the firmness of rock,
And the clods form a solid mass?
39 Canst thou hunt prey for the lion,
Satisfy the appetite of vigorous young lions,
40 When they couch in their den, lurk in their covert?
41 Who provideth food for the raven
When his young, circling through the air,
Cry to God for lack of bread?

39. 1 Knowest thou the time when the chamois of the mountain-peak calve?
Canst thou watch for the travail of the hinds,
2 Number the moons which they fulfill,
And fix the time when they will bring forth?
3 They lie down, let their young cut through and pass out.
4 Their young grow up vigorous in the open,
Leave them, and never come back.
5 Who gave the wild-ass his freedom,
Released from all bonds the onager,
6 To whom I assigned the wilderness for a home,
The barren desert for a habitation?

7 He laugheth at the tumult of the city,
The cries of the slave driver he doth not hear.
8 He exploreth the mountains as his pasture,
And hunteth out every green herb.
9 Will the wild ox be content to serve thee?
Or will he abide by thy crib?
10 Canst thou bind him with ropes to the furrow?
Or will he, led by thee, harrow the valleys?
11 Wilt thou depend on him, because his strength is great,
And entrust to him thy produce?
12 Wilt thou rely on him to bring home thy harvest,
To gather it in to thy threshing floor?

19 Hast thou given strength to the horse,
Clothed his neck with the quivering mane?
20 Dost thou make him sweep on like a swarm of locusts
With majestic *and* furious snorting?
21 He paweth the battle-field and exulteth,
Full of mettle, he goeth forth to battle.
22 He laugheth at fear and is not dismayed,
He draweth not back from the sword.
23 Over his sides rattle the quiver,
The flashing spear and the shield.
24 With rage and fury he devoureth the ground,
He standeth not still at the sound of the battle-horn.
25 As oft as the battle-horn soundeth, he saith, aha!
And he scenteth the battle afar off, the thunder of the captains and the shouting.
26 Is it by thy wisdom that the hawk soareth,
And stretcheth her wing to the storm from the South?
27 Is it at thy command that the eagle mounteth,
And buildeth her nest on high,
28 That she dwelleth and maketh her home on the cliff,
On the jag of the cliff, or on the peak of the fortress?

29 Thence she spieth food,
Her eyes discern it from afar.
30 Her young suck blood,
And where the slain are, there is she.

40. 9 Or hast thou an arm like God's?
Canst thou thunder in a voice like His?
10 Then deck thyself with grandeur and sublimity,
And array thyself with splendor and majesty.
11 Let out the rage of thy wrath! Abase the proud!
12 Bring low the high and crush the mighty!
Tread down the wicked where they stand!
13 Hide them all in the dust of the grave!
14 Then will I give praise to thee and acknowledge
That thine own right hand can save thee.

6 And God answered Job amidst the storm and said:
8(G) Despise not my chastisement!
Dost thou think I would have revealed myself to thee
Were it not that thou mightest be proven righteous?

40. 3 (42. 1) And Job answered God and said:
40. 4 Behold, I am of small account!
What shall I answer Thee?
I lay my hand upon my mouth.
5 Once have I spoken, but will not again,
Yea twice, but I will proceed no further.

42. 2 I know that Thou canst do all things,
That nothing is impossible with Thee.
3(G) Who can hide his thoughts from Thee?
Doth any one think to hide them by forbearing to speak?
Who hath told me anything that I did not know,
Any great and wonderful thing to which I had not given thought?

5 I had heard of Thee by report,
But now mine eye hath beheld Thee.
6 Therefore, though I am wasting away.
I am comforted for my lot of dust and ashes.

7 After Job had spoken all these words, God said to Eliphaz:
'My wrath is roused against thee and thy two friends,
because ye have not spoken truthfully to me as hath my
servant Job. 8 Now, take seven bullocks and seven
rams and go to my servant Job and offer up burnt offer-
ings for yourselves, and my servant Job shall pray for you.
Verily, it is because I respect him that I brand you not as
infamous for not having spoken truthfully to me like my
servant Job. 9 And Eliphaz, the Temanite, and Bildad,
the Shuhite, and Zophar, the Naamathite, did as God com-
manded them, and God, respecting Job, *forgave them* (*G*).
11 Thereupon, all his brethren, and all his sisters, and all
his former friends came to Job, and ate bread with him in
his house, and condoled with him and comforted him for
all the affliction that God had brought upon him; and
they gave him each a piece of money and a golden earring.

PART III

NOTES AND SYNOPSES

I–II

I. 3 The land of Us . . . man of the East. All doubt about the location of Us has been removed since Musil identified the place some thirty years ago. He found the ruin el'Is north of Petra, in the same locality where, according to Eusebius, *Onomasticon*, had stood Ausitis, as Us is called in the Greek Version.[1] Such a location of Us has all along been considered as contradictory to the statement in v. 3 that Job belonged to the men of the East, *bĕnē kedem*, from which it was concluded that the place of Us must have been east or northeast of Palestine. This objection is cleared up by Musil's observation in regard to the present day occurrence of the expression *people of the East* in Arabia Petraea, the ancient Edom and Moab: "The inhabitants of the desert are occasionally called *people of the East, ahali esh-sherk*, in contrast to *ahali el-'arb*, people of the West, by which name the Bedouin call the fellaheen and also the Egyptian Bedouin." [2] I may add to this, that likewise, in Is. 11. 14 Edom and Moab are spoken of as *the people of the East*. The explanation lies undoubtedly in the fact that the term is applied to the Bedouin of Edom and Moab as distinguished from the Bedouin of Egypt. Obviously, we must look to Egypt for the origin of the phrase, since the people of ancient Edom and Moab were the eastern neighbors of the Egyptians. This conclusion is borne out by the fact that in the Egyptian story of Sinuhe,[3] dating from about 2000 B.C., *kedem* is used for the countries southeast and east of the Dead Sea, *i.e.* for the later Edom and Moab. The expression, first used to denote direction, became in time a geographical term, like our *Orient* and *Occident*.

5 **And blasphemed God.** By way of antiphrasis, *berak*, "bless" is used instead of *killel*, "curse," both here and in vv. 11, 2. 5 and 9. Another example of this euphemism occurs in I Ki. 21. 10, 13. There is no reason to charge this euphemism to later scribes. The rendering of the

[1] *Arabia Petraea*, II, 1, pp. 337, 339, note 6.
[2] *Op. cit.*, III, p. 22.
[3] See Maspero, *Popular Stories of Egypt*, 4th ed., pp. 77, 85, 89.

phrase in our verses in Job by the Greek furnishes no proof to the contrary. The Greek read the euphemism not only in v. 11 and 2. 5, but also in 2. 9, where *εἰπόν τι ῥῆμα* is the translators' attempt to paraphrase *berak* with an analagous Greek euphemistic expression (for corresponding examples of the euphemistic use of *τι* in classic writ see Liddell-Scott, *Greek-English Lexicon*, s.v. *τι* and *πάσχω*). This being the case, it may safely be concluded that *κακὰ ἐνενόησαν* of the verse here is another paraphrase of *berak*. Analogous euphemisms are a characteristic of all Semitic languages; they occur with special frequency in Arabic, classical and modern alike.

6, 7 **Now one day when**: *wajhī hajjōm* is not the main clause, but, together with the rest of v. 6 modifying it, it forms a temporal clause dependent upon *Yahweh said unto the Satan* of v. 7. Accordingly, v. 6 is not to be understood as meaning that the day arrived for the heavenly beings to present themselves, but as saying that one day they presented themselves. Similar examples are v. 13, I Sam. 14. 1, I Ki. 4. 18. The use of the article with *jōm* is to be explained by the fact that from the point of view of Hebrew, the day in question, although not a definite date, is sufficiently differentiated from other days of the past by the event that transpired on it. **The heavenly beings**. The expression *bĕnē ha-'ĕlohīm* occurs again 38. 7, and Gen. 6. 2, 4, and in Ps. 21. 9, 89. 7 we have the parallel phrase *bĕnē 'elīm*. Both phrases are used in contrast to *bĕnē 'adam* "men" or "mortals," and mean "divine beings" or "gods"; *ben* in Hebrew is used to denote that a being or object belongs to a certain class or category: cf. *e.g.*, *ben shana*, "yearling," *bin lajla* (sprung up) "in a night," Jon. 4. 10, *ben shemen*, "fertile" (slope), Is. 5. 1.

8 *Ki* is not causal particle, but introduces Yahweh's remarks about Job. **Hast thou taken note of**: *'al* must not be amended, it is used interchangeably with *'el*: cf. I Sam. 25. 25.

21 **Thither**. In regard to this euphemism see p. 21, n. 2; regarding the prayer in v. 21 *b* see pp. 21, n. 1, 36.

22 **Nor impute blame to God**. As to this meaning of *lo' nathan tifla*, it may be noted that 24. 12 *sīm tifla* means "to take offense," and that *tifla*, Jer. 23. 13, means "offensive conduct:" further that *nathan dabar* with *lĕ personae* can mean only "to attribute" or "to impute." Accordingly, *lo' nathan tifla lĕ* must mean "he did not charge God with having committed any offense," *i.e.*, "he did not find fault with" or "impute blame to him."

II. 1 The concluding *lĕhithjaṣeb 'al jahweh* is dittography, as both its omission in Gk. and the parallel text, 1. 6, show.

4 **Skin for skin.** This is a proverbial phrase, a trade-expression, the meaning of which is, every thing has its set price — a skin can be traded only for another skin, or for its money value. Life, however, the Satan means to say, is beyond price: a man will give up everything else in the world if he but be allowed to keep his own life.

8 **As he sat on the ash-heap,** *i.e.*, on the *mazbala* outside of the village, as Gk. correctly interprets the phrase, *ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως*; see above, p. 43, n. 1. By this statement the writer, in an indirect manner, made it clear to his readers that Job was stricken with leprosy.

11 **of all the evil.** Omit *hazzo'th*, in accordance with Gk. and Vulg.

12 In regard to the significance of the rites performed by the friends see pp. 43 ff.

13 **They sat beside him.** As two Mss. Ken. and Gk. show, *la'ares* is not original reading; it is the addition by a later coypist who did not understand either the significance of the rites or the friends' silence. **The affliction was very great:** see p. 43, n. 1. The phrase has been rendered twice in Gk.; of the two renderings the first is the original, while the second is Hexaplaric, being *sub* * in Hier.

III

For synopsis see p. 46f., also comment on vv. 20, 23.

III. 3 **It is a boy!** Read, in accordance with Gk., הִנֵּה for *hōrā*. That this was the original reading is shown by the parallelism: Job speaks of the day that he was born, and not of the night that he was conceived. Since this is the original reading, it is obvious that *'amar* is used impersonally, and is not predicate of *night*.

5 **The shadow of death:** *ṣalmaweth* is, according to the Masorites and all ancient versions, a composite noun. Nöldeke has conclusively proved that there is no ground for questioning this tradition; the widely accepted emendation *ṣalmūth*, he points out, is most assailable (ZATW., XVII, pp. 183 ff.). **May the darkening of daylight affright it.** Vocalize *kamrīrē;* the total eclipse of the sun is referred to, a phenomenon which up to this day is viewed with awe and terror by the people in the Orient, just as it is by savages.

6 **be counted.** Vocalize, in accordance with Sym. and Targ., יֵחַד.

7 **be sad:** *galmūd* is used here with the meaning "sad" (a natural development out of the meaning "barren" and "lonely"), in which sense, in fact, both the Gk. and the Targ. understood it.

8 **by those skilled in cursing.** *'ōrĕrē* is potential participle ;[1] — *'athid* means " to be ready," " be prepared " (Est. 8. 13), " be equipped for " (Job 15. 24) or " expert in." As stated above, p. 32, both Leviathan and Rahab are Biblical proper names for Tiâmat, the Assyrian-Babylonian goddess of darkness and evil. This follows from the fact that the common appellatives of Tiâmat-Rahab, " the dragon," and " the fleeing dragon," (see Job 7. 12, 26. 12f., and Is. 51. 9) are applied to Leviathan in Is. 27. 1. The fact that Tiâmat was the goddess of darkness and evil explains why she was depended upon for the practice of the dark arts.

10 **Because the door of my mother's womb was not closed, so that misery might have been hidden.** In regard to the ellipsis *biṭnī* see p. 24. *Night* is not the subject of *sagar* and *jaster*, both verbs are used impersonally. By this construction the effect is heightened; for similar examples cf. 8. 18 and Jer. 13. 16.

11, 16 **at birth** : *mereḥem* is an ellipsis for *bĕṣethi mereḥem*, cf. Nu. 12. 12, where the full phrase is found ; the ellipsis occurs again Jer. 20. 17. Verse 16, which in its present place interrupts the sequence of thought, originally followed v. 11, as Beer and Duhm recognized. This is shown by the negative *lo'* which depends on *lamma;* in the present position of the verse *lo'* has no meaning.

12 Were it not for the far-fetched interpretation which is commonly given, it would not be necessary to remark that **Why did knees receive me**, is like **Why did I suck the breast**, the poet's concrete expression for ' why did I receive motherly love and care? '

13 **For then,** *i.e.*, if I had died at birth, or been still-born, instead of having received a mother's tender care. The change from the perfect to the imperfect in the last clause is explained by the fact that the latter forms a circumstantial clause.

14 The traditional rendering of v. 14 *b* is incorrect from the point of view of sense and of grammar : if it meant " who rebuild ruins " the dative *lamō* would not have been used. The context leads one to expect a reference to the grave. It is safe to conclude with Ewald and others that the text originally read the Egyptian-Arabic word *ḥiram; ḥăraboth* is either mistaken reading for *ḥiram*, or the word, when adopted, underwent the phonetic change of *m* to *b*.[2]

[1] By this (as I pointed out in *The Prophets of Israel*, p. 108 f.) is meant the use of the participle to denote, not the occurrence of the action as such, but the disposition of, or tendency of the subject to, or its qualification for, the action.

[2] In regard to this frequent phonetic change of Arabic *m* to Hebrew *b*

15 Who have their tombs filled with treasure. The specific meaning here of *baith*, "tomb," or "grave," is common to all Semitic languages and also to Egyptian; it occurs again Is. 14. 18. It is in all probability an ellipsis for *bēth 'ōlām* ("eternal dwelling-place"), which occurs Eccl. 12. 5 and frequently also in Egyptian. The custom among the privileged classes of the ancient Orient of placing jewels and other valuables in the graves of their dead is too well known to require lengthy discussion. Fresh evidence of its prevalence in Canaan from the earliest times on has been brought to light in recent years by the excavations carried on at el-Ta'anak. The Phoenician tomb-inscription of the priest Tebnet (dating from about 400 B.C.) contains an interesting reference to this custom. To protect himself from grave-robbers, the priest takes the precaution to announce, "I have neither silver nor gold here."

17 There. This phrase does not refer to the grave, but, as stated before, is a euphemism for Sheol.

19 There the lowly and the great are equals. As Is. 43. 13, 46. 4, Ps. 102. 28, *hū'* means "the same." This meaning developed out of the common Semitic use of *hū'* as emphatic or intensive pronoun — a use which is common also to Biblical Hebrew, cf. II Chron. 28. 22, "that same king," and Is. 7. 14, "the Lord Himself." In declaring that in Sheol all class distinctions are removed, and that the lowly and the great are equals, the author of Job does not voice the common belief of his age, but rather the opposite. Postexilic as well as preexilic Israel shared the belief of their times that social caste exists even in the nether world, that the dead carry on the very occupation and existence which was theirs in life, and that those who die griefstricken, or mutilated in body, continue in Sheol to suffer the sorrow or the mutilation which they bore at death (cf. Is. 14. 9ff., Ezek. 32. 18–32, Gen. 37. 35, 42. 38, 44. 29, I Ki. 2. 6, 9). It is a mistake to generalize from our passage, as has generally been done.[1] Our author's declaration is the direct outcome of his advanced views on this question. As we shall see later, he even denies that there is such a thing as the shadowy continuance of existence after a man's death (see 14. 21f., and 21. 21).

20, 23 Why is light given. This is another case of impersonal con-

cf. Barth, *Etymologische Studien*, p. 32, and Fraenkel, *Sporadischer Lautwandel* (in Beiträge z. Assyriologie, III, 1, p. 76).

[1] Cf. among others, A. Bertholet, *Die Israelitischen Vorstellungen vom Zustande nach dem Tode*, 2d. ed. (1914), pp. 45ff.; P. Torge, *Seelenglaube und Unsterblichkeitshoffnung im Alten Testament* (1909), p. 55f.

struction. The author of light and life, who is left unmentioned, is God. Job shrinks from naming him so as not to appear to cast reflections on the Divine world rule. This intention is still more apparent in the passive construction (*juttan*) which is read by all the versions. The impersonal construction tends to bring out the spirit of the chapter, which portrays Job's perplexity of soul at God's inexplicable dealings with him, but does not show him in revolt against God. Verse 23 corroborates this assumption in regard to the frame of mind from which his reflections proceed: "Why is life given to a man whose way hath become dark, because God hath hedged him in?" This verse is elucidated by 19. 8–9 and by chap. 29, where the thought touched upon here is fully developed. In the former passage Job says:

> "He hath hemmed in my path, so that I cannot move,
> And hath enveloped my way in darkness.
> He hath stripped me of mine honor,
> And hath taken my crown from my head."

And in the second passage he describes how he, and his fellowmen as well, had taken his prosperity as a sign of God's approval, and how in those days life had seemed a clear path to him, radiant with hope. All this has suddenly changed; plunged from the height of prosperity, without apparent cause, into the depths of misery, he can no longer cherish the feelings of assurance and trust which formerly filled his heart. He finds himself in a maze from which he sees no way out.

Why is life given to a man. The indirect object *lĕgeber* of v. 23 depends on *jitten* of v. 20. Verse 23 *b* with its imperfect with *waw consecutivum* forms a circumstantial clause to 23 *a*.

22 **rejoice beyond measure.** *'ĕlē gīl* has here the same function that the cognate accusative has, to lend emphasis to the verb: cf. the similar example in Hos. 9. 1.

24 *Kī* is introductory *kī* leading up to a new thought. The meaning of *lifnē* is practically the same as 4. 19 and I Sam. 1. 16, *viz.* "like," "as," "for," "in place of."

25, 26 **The fears that enter my mind take bodily shape.** V. 25 *a*, in order to be adequately expressed, has to be translated rather freely. This translation of v. 25 is correct according to the syntax and agrees with the meaning of v. 26. Verse 26 completing the thought of v. 25 speaks of the constant delirium from which Job is suffering — one of the worst features of elephantiasis. Now the statement of v. 26 is properly introduced by a concise description of the frequency with

which the delirium recurs; Job says that no sooner does he think with shuddering of his agonies than they take shape in the form of dreadful dreams. V. 25 *a* is a conditional sentence, the apodosis of which is formed with the imperfect with *waw consecutivum* — a construction which occurs repeatedly in Job and also in other books of the Bible; *jabō'* of 25 *b* is imperfect of reiterated action. *wajjabō' rogez* of 26 *b* is a circumstantial clause, stating the reason why there is no respite for him. The traditional translation of vv. 25–26 is not supported either by grammar or by the context.

IV–V

Synopsis. — The pseudo-apology with which Eliphaz begins his speech is indicative of his character. It is obviously insincere as far as any consideration for Job is concerned. Eliphaz is plainly incensed, because he sees in Job's utterances an irreverent attack on his most cherished religious beliefs (he later states this directly, 15. 4), and utterly unmoved by his friend's terrible suffering, he thinks only of answering his arguments and setting him right. — "Who could refrain from speech?" The author's own interpretation of this speech, 6. 14, shows that Eliphaz is not moved by the desire to comfort Job, or the wish to spare him, as has been generally supposed. The conciliatory tone which he occasionally uses, and which has been thought to show consideration, is simply prompted by the hypocritical desire to appear friendly. Throughout the second part of his speech he is openly unkind, throwing out the broadest hints that Job must be guilty of sin and that it behooves him to make his peace with God. See also comment on 5. 6–7, 8–27, and p. 47f.

IV. 2 **If one should venture to say a word**: *dabar* requires no emendation; it is ellipsis for *dabber dabar* (cf. Gen. 44. 18, Is. 58. 13), just as Engl. "may I venture a word," or "may I be allowed a word;" another case of this ellipsis is *rob dĕbarīm*, 11. 2, where, in fact, it has been understood as such by the Greek and also by Vulg. The perfect

in the first clause is perfect used in the protasis of conditional sentences. The Aramaic plural ending of *millin* is the mistake of a copyist.

3, 4 Verses 3 *b* and 4, as the change from perfect to imperfect shows, are not coördinate with 3 *a*, but are circumstantial clauses expressing result.

5 **Calamity hath come to thee, it hath touched thee**: *tabō'* and *tigga'* are ellipses for *ra'a tabō' etc.*, and are to be classed as euphemisms; compare the similar Homeric euphemistic expressions πολλὰ παθεῖν for πολλὰ κακὰ π., and μή τι πάθῃ, "lest he suffer any ill."

6 **Fear of God**: *jir'a* is ellipsis for *jir'at jahweh*, just as in 15. 4, 22. 4. In the second clause, place *tiqwathka* after *tom dĕrakēka*.

8 **Reap the fruit thereof.** The objective suffix of *reap* does not refer to *evil* and *trouble*, but to the entire participial clauses, meaning they reap what they sow.

10, 11 In v. 10 we have a case of zeugma, the subjects *roaring* and *cry* of the first clause and *teeth* of the second, depending on one and the same verb. *kĕfīr* is the young lion grown to full strength. The two verses were, in all probability, an adage illustrating the belief of the time that sooner or later the powerful wicked will be overthrown; for the meaning 11 *b* compare 5. 4.

Verses 12–16, which describe the mystic agitation attending revelation, are of singular beauty.[1] They attest alike to the analytic faculty and the poetic skill of the writer.

13 **In the reveries of night-visions.** Its qualificative *meḥezjōnōth* gives *sĕ'ippīm* the connotation *reveries*.

16 **A faint whisper**: *dĕmama wĕqōl* is a case of *hendiadys;* the phrase is altogether distinct from I Ki. 19. 12, *qōl dĕmama daqqa*, "the still, small voice."

17–21 For the idea expressed in these verses see p. 48.

17 **Be just in the presence of God . . . pure before his Maker.** The preposition *min* in this verse is not *min* of comparison, but, as in Gen. 38. 26, Nu. 32. 22, and Jer. 51. 5, means "measured with," "viewed by," and then "in the presence of" or "before:"[2] in this sense it was in fact understood by Gk. ἐναντίον τοῦ K.[2] The interpretation and rendering by Rashi, Luther, and RV., "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" is by

[1] See *The Prophets of Israel*, p. 139f.

[2] In the second part of the verse Gk. erroneously read *ma'asēhū* for *me'ōsēhū*: ἢ ἀπὸ τῶν ἔργων αὐτοῦ.

modern scholars rightly considered out of the question for the following reasons:

(1) Such a statement would be a mere platitude, and that it should be introduced as a revealed truth in the sublime language of verses 12–16 would be conceivable only if a comical or satirical effect were aimed at. Neither, however, is intended. On the contrary, verses 12–16 are calculated to put the hearer in a serious mood, and to make him listen with absorbed interest to the truth revealed, for Eliphaz is convinced that the answer to Job's question in 3. 20–23 has been disclosed to him. (2) The translation now accepted of v. 17 is borne out by vv. 18–20, which expatiate on v. 17. By the translation of v. 17 in the RV. vv. 18–20 have no point. (3) Conclusive proof that the translation now prevailing gives the real meaning of v. 17 is furnished by the recurrence, in a varied form, of the first part of the verse in 9. 2, and of the two parts in 15. 14 and 25. 4. Now the question in 9. 2 by Job has instead of *min* the preposition *'im*, " viewed by," or " measured with," while the restatement of the verse in 15. 14 by Eliphaz omits the prepositional phrases entirely and asks:

" What is man? Could such as he be pure?
Could he that is born of woman be just? "

That in this latter verse Eliphaz reiterates 4. 17 is shown, first, by the fact that 15. 15–16 corresponds to 4. 18–19, and second, by 25. 4, where Bildad, in revoicing the view expressed in 4. 17 by Eliphaz, combines 9. 2 with 15. 14.

18–21 These verses are not a part of the revelation, but are Eliphaz' comment on it. **Even in His servants He putteth no trust, His angels He chargeth with error.** By *His servants* the heavenly ministers are meant, as is shown by the parallel expression *His angels*. The popular notion expressed here throws an interesting side-light on the development of the angel-conception, and has also an accidental bearing on the question of the unity of the Prologue and the Dialogues. The idea of angels in general not measuring up to the Divine standard, but exhibiting imperfection, is not compatible with later Jewish speculation, which draws a sharp distinction between the angels that have fallen from grace and the angels without sin or blemish.[1] The view, however, is in striking accord with the Prologue, where the Satan appears as a member of the heavenly entourage, and shows himself subject to

[1] The first evidence of this conception is found in the oldest part of the Ethiopic Book of Enoch, which dates from about 170 B.C.

error and human foible. The meaning of *tahala, fault, error,* is established by Ethiopic *tahala,* "to err," which in its turn probably is related to Arabic *wahila,* "to err" or "to fail."

19 **How much more.** Read *'af kī,* there being no other example of *'af* by itself meaning "how much more," or "how much less." The *kī* in all probability, when omitted, was added in the margin, whence it was wrongly inserted at the beginning of 5. 2. As often, the *pasek* after *'af* was put to indicate the omission. **is dust:** *bĕ* of *bĕ'afar* is *bĕ essentiae.* **like a moth.** In regard to *lifnē,* see 3. 24.

20 **Unheeded:** *mesīm* is ellipsis for *mesīm leb.*

21 **When their life-thread is broken off, verily, do they not die?** As in v. 2, the interrogative particle belonging to the apodosis is placed at the head of the sentence. The customary translation of v. 21 *a,* "Is not their tent-cord plucked up within them?" is untenable for the reason that, aside from the fact that the technical term for "tent-cord" is *mēthar,* not *jether,* "their tent-cord within" or "in them" hardly conveys any sense. As a matter of fact, a number of exegetes have arbitrarily emended the text, changing *jether* to *jĕthedam* and *bam* to *mehem,* or omitting the latter entirely. The clew to the interpretation of the half-verse is furnished by *bam,* which shows that we have a figure of speech similar to that found in 6. 9, 27. 8, and Is. 38. 12 *b.* Though the myth of the Parcae, who spin and sever the thread of life, was unknown among the Semitic peoples, the comparison of life to a thread or a web, and of death to the severing of the thread or web, occurs both in Hebrew and Arabic literature. In Is. 38. 12 *b* the comparison is carried out fully: "I have rolled up, like a weaver, my life; from the thrum He severeth me." The frequent occurrence of the comparison in Arabic has been pointed out by A. Fischer, *Zauw al-manija,* ZDMG., LXVII, p. 121 f. Of the examples quoted by him I shall cite:

"Everyone living must perish,
And every cord (*ukullu ḥablin*), however tightly twisted, some day will break off," *Hansā,* 132, 7;

karaḍa ribāṭahu, "he severed" or "cut off his bond." *Karaḍa* alone is used elliptically with the same meaning.[1] A Hebrew parallel to this ellipsis we have in *jĕbaṣṣĕ'enī,* "He might cut me off," Job 6. 9, and again 27. 8. Compare with the meaning *is broken off,* with which *nissa* is used in our verse here, its similar meaning in Judg. 16. 14,

[1] See Lane, *Arab. Dict., s.v.*

" He tore away the loom with the web." [1] **in ignorance.** The author refers probably to the universal notion that in the hour of death the veil is lifted from men's eyes; he maintains the contrary, that men die as they live, in ignorance.

V. 1 **To which of the Holy beings** (*qĕdōshīm*) **wilt thou turn?** The term *qĕdōshīm* is a common Semitic appellative of God or the gods, as the case may be. It denotes primarily the sublimity or exaltation of God and divine beings. It is generally thought that the idea of angelic mediation is referred to in this verse. But as the notion is not met with anywhere else in Old Testament literature (about 33. 23 see p. 352), and is not likely to have become prevalent among the Jews prior to the close of the third century B.C., this interpretation is hardly admissible. The notion referred to is, to my mind, the common Semitic notion of the intercession of *Welis* [2] or Saints — a notion which has continued to hold sway throughout Semitic countries down to the present day. The *Weli* is conceived of as the intermediary through whom men may approach God; to him the people appeal when in distress, that he may intercede for them with God, or act himself as their savior. So deeply rooted in the religious consciousness of the people was the *Weli*-worship, that Mohammed and early Islam fought in vain for its eradication. The cult reaches far back in Semitic antiquity, and though many elements of primitive religious belief entered into its make-up, there can be no doubt that it has its roots in ancestral worship. Wherever, owing to favorable conditions, the cult has maintained its primitive character, as, *e.g.*, in Arabia Petraea, the *Welis*, as a rule, are the departed spirits of either historical or legendary heroes raised to the rank of progenitors of the tribes among which they are worshipped.[3] The origin of the *Weli*-cult in ancestor worship follows also from the very name *Weli*, which, like Hebrew *gō'el*, means one who is protector or patron by virtue of his being next of kin. There is ample proof of

[1] *ha-jĕsad* is a gloss; see Moore, *Judges*, and Kittel, *Biblia Hebraica*, *ad loc.*

[2] The proper plural of *Welī* is *Aulijā*.

[3] Cf. A. Jaussen, *Coutumes des Arabes au Pays de Moab*, pp. 294–312; A. Musil, *Arabia Petraea*, II, 1, p. 229 f., III, pp. 329–334; S. I. Curtis, *Ursemitische Religion im Volksleben des heutigen Orients*, pp. 62 f., 66–69, 81–88, 90, 100–105, 110 f., 124 f., 128, 132 f., 188 f., 199, 282–286 (in the original English edition, *Primitive Semitic Religion To-day*, the material on this point is less complete); I. Goldziher, "Die Heiligenverehrung im Islam" in *Muhammedanische Studien*, II, pp. 281–289, 305–322, 372; also I, 234–239.

the existence of the *Weli*-cult in Israel. In the first place there was ancestor worship, in which the cult is rooted. Isaiah, upbraiding his contemporaries for appealing to their ancestral spirits for help, represents the people as defending their practice with the words: "Do not people seek their ancestral spirits, entreat the dead in behalf of the living?" Is. 8. 19 — *'ĕlohīm* denotes here "ancestral spirit," just as I Sam. 28. 13, in the story of Samuel's being conjured up by the witch of Endor. Further, in Talmud Babli, *Sotah* 34 *b*, and *Ekah Rabbati*, Petiḥta, sect. 55f., we have evidence that as late as Talmudic times the patriarchs and Moses were worshipped as *Welis*. In the former it is told that when Caleb was sent to explore Canaan, he went to Hebron, to the grave of the patriarchs, and prayed to them to intercede in his behalf with God, so that he should not become a party to the plan of the other spies. The latter contains a naïve story, which tells diffusely how at the time of the destruction of Jerusalem and the Temple, Jeremiah went to the graves of the patriarchs and Moses, and appealed to them to intercede with God in be half of exiled Israel, and how in this way the people's ultimate return to their country was brought about. One might be inclined to attribute these stories to the influence of the Arabic or other Semitic literature of the time, were it not for the fact that Is. 63. 16 furnishes indisputable proof that, in spite of the efforts of the prophets and the subsequent religious reformation, Abraham and Jacob-Israel were worshipped as *Welis* in postexilic times as late as the closing decade of the Persian period.[1] Is. 63. 16 we read:

"Thou art our Father! Abraham knoweth us not,
Nor doth Israel acknowledge us: Thou, Yahweh, art our Father
Our *gō'el* hath been Thy name from time immemorial."

The writer's protestation that Abraham and Israel do not know or acknowledge them, that it is Yahweh whom they (he and the people of like faith) profess as their Father, has point only if Abraham and Israel, at the time, were, as the progenitors of the race, objects of divine worship. The author's declaration that Yahweh's name has always been "our *go'el*" points to the same conclusion. Only in the light of what has been said about the *Weli* can we understand the meaning of this declaration, that is, that Yahweh, not the progenitors of the race, Abraham and Israel, has always been acknowledged as the

[1] Isaiah 63. 7–64. 11 dates from the rule of Artaxerxes Ochus; cf. Cheyne, *Introduction to the Book of Isaiah*, p. 356f., and my article, *Are There Any Maccabaean Psalms?* p. 245.

sole *go'el*, or *Weli*, of the people. Note that in the Arabic version, *gō'el* in Job 19. 25 is rendered by *weli*.

2 **killeth the fool.** The construction of the direct object with *lĕ*, which occurs several times in Job (cf. 12. 23, 19. 28, and also 5. 7), is not, as widely thought,[1] a peculiarity of the late literature due to Aramaic influence, but is a common construction also in the older literature (cf. *e.g.*, Ex. 32. 13, Nu. 32. 15, Deut. 9. 27, I Sam. 22. 7, 23. 10, II Sam. 3. 30, Jer. 40. 2, Ezek. 34. 4). It is found likewise in Arabic and Assyrian: in fact, as A. Fischer has pointed out, it is a common Semitic usage, the beginnings of which must lie far back in the *Ur*-Semitic language.[2]

3 **True, I have seen the fool taking root, but suddenly his habitation was found cursed.** *'eqqob*, it is generally held, is not the original reading: read instead יִקֹּב.[3] Ps. 37. 35f. may be quoted as a parallel to this verse: "I have seen the wicked man powerful and thriving like a green tree in its native soil, but when I passed by, he was no more, when I looked for him, he was not to be found."

4 **They were crushed in the gate,** *i.e.* in the court of justice, the seat of which is at the city gate, cf. 29. 7, 31. 21, and II Sam. 15. 2.

5 **What they harvested.** Read יִקְצְרוּ; instead of קְצִירוֹ; the present reading was brought about by the transposition of ' from the beginning into the body of the word. The reading of G, *ἃ γὰρ ἐκεῖνοι συνήγαγον* (Prs. 252 *ἡτοίμασαν*) *δίκαιοι ἔδονται* is the result of contamination with 27. 16–17. The second part of the verse is hopelessly corrupt; the customary translation, "And taketh it even out of the thorns, and the snare gapeth for their substance," is mere guesswork. The readings of this part in the versions differ not only from the Hebrew, but also from one another. Under these circumstances no attempt can be made to emend the text. But it must be mentioned that the reading of 5 *c* in the Targ., "Robbers will make spoil of their wealth," is a striking parallel to Ps. 109. 11, "Let strangers make spoil of the fruit of his labor."

6, 7 **Verily, misery springeth not up out of the soil, nor doth affliction sprout from the ground.** Summarizing, Eliphaz denies that misfortune is merely a matter of fate, that affliction and misery befall men

[1] Cf. Ges.-Kautzsch, 28th ed. § 117, n, Brown Driver Briggs, *Hebr. Lex.*, p. 512, Franz Delitzsch, *ad loc.*

[2] *Auflösung der Accusativrection des transitiven Verbs durch die Präposition li im Klassischen Arabisch* (in Verhandl. d. KSGW., phil.-hist. Kl. LXII (1906), 6, pp. 186ff.)

[3] Cheyne, JQ., 1897, p. 575.

without their being in any way responsible, just as vegetation springs up from the soil spontaneously. Verse 7, as it reads at present, says just the opposite, that man is fated to suffer, "But man is born unto trouble." It is safe to conclude, however, with Böttcher and others, that the vocalization *jūlad* is a mistake for original יוֹלֵד, **Man it is that begetteth trouble.** Such an assertion is perfectly consistent with Eliphaz' reasoning throughout. As a firm believer in retributive justice he insists that misfortune is a proof of wrongdoing, and therefore a warning to return to God with penitent heart. Not to accept affliction in this submissive spirit is open rebellion against God, and must have the gravest consequences. The last thought follows by implication from v. 7 *b*, **Impetuous spirits soar high.** The customary translation of the half-verse, "as the sparks fly upward," is incorrect. Contrary to grammatical rules, it renders the conjunctive *waw* with "as," confusing the *waw* of connection with the *waw* of association, used to join another subject or object to a complete clause. This mistake is due to the fact that *bĕnē reshef*, which already puzzled the ancient exegetes, has wrongly been taken to mean "sparks." To ascertain the true meaning of the phrase, it must be remembered that *reshef* means 1. *heat, glow* (in the physical sense); 2. (*a*) *intense heat-ray* or (Yahweh's) *fire-bolt*, bringing pestilence, Deut. 32. 24, Hab. 3. 5 (similarly in Greek literature the heat-rays, Apollo's missiles, are thought to bring pestilence), (*b*) *thunderbolt*, Ps. 78. 48, (*c*) *arrow*, Ps. 76. 4 (since the thunderbolt is Yahweh's arrow, cf. Ps. 18. 15); 3. *heat* or *fire of passion.* In accordance with this last meaning, *ben reshef* means one characterized or governed by passion or impetuousness (cf. above, p. 156, *ben shemen* and *ben lajla*); the expression is equivalent to Engl. *hotspur.* Arab. *rasafa*, "go along in leaps," and in the ninth conjugation "be borne aloft," may be pointed out as further proof of this meaning. Eliphaz means to say that impetuous spirits, like Job, try to soar beyond all human bounds, but that their fall will be all the more precipitous. As stated p. 17, Eliphaz in all probability quotes an adage to point his meaning. *higbīāh*, with the meaning **soar high,** occurs again 39. 27, Ob. v. 4 where, however, it is used elliptically.

8–27 In his characteristic manner, Eliphaz refrains from mentioning Job directly, nevertheless he plainly intimates that if he were in his place, he would seek God. God's ways, he adds, have no other purpose than to deliver the afflicted from suffering and tyranny; His chastisement, if willingly accepted, will turn into a blessing. Verses 9–16, in which Eliphaz expresses the hope that deliverance from tyranny and injustice will finally come, are not aside from his purpose, but serve as

a reply to Job's assertion (in ch. 3) that most men are born to drudgery and oppression.

10 **the fields**: *hūṣōth* is properly *the open country*, the area *outside* the walled city.

11 **Who hath power to exalt**: *lasūm* is emphatic infinitive (cf. *e.g.*, Hos. 9. 13, Ps. 104. 21).[1] **the griefstricken**: *qadar*, in addition to "mourn," means "to be gloomy," and "to be griefstricken" (cf. 30. 28, Ps. 38. 7, 42. 10, Jer. 8. 21).

12 **nothing substantial**: *tūshīja*, the abstract of the *verbum substantivum jesh*, is here used with its primary meaning, "being," "existence," "substance."

13 **is confounded.** With this meaning *nimhar* occurs again Is. 32.4.

15 The object *'ebjōn* is to be construed with both **from the weapon** *etc.* and **from the power** *etc.*, provided that the verse is intact. **From the weapon of their crafty mouths**: *mippīhem*, for which some Mss. have the variant *pīhem*, is a very common construction, cf. 4. 13 "reveries of night-visions," Ps. 10. 18 *'ĕnosh min ha'areṣ*, "terrestrial man," 80. 14 *ḥazīr mijja'ar*, "wild boar." All of these are cases of explicative *min*;[2] the real meaning of *ḥereb mippīhem* is "the weapon into which they have converted their mouths." Note that the imperfects with *waw consecutivum* of vv. 15, 16, form result-clauses.

19 **In six troubles . . . yea, in seven.** The number the writer wishes to express is *seven*. A peculiarity common to all Semitic languages is the expression of numbers, especially of typical and mystic numbers, by two numbers the second of which is the real number meant, while the first is in numerical value next to it. For other examples of the kind cf. Prov. 6. 16, 30. 15, 18, 21; Amos 1. 3–2. 6. "Seven," as the specification of the evils in vv. 20–23 shows, is not to be taken literally, but is used to characterize the evils as cardinal evils. This use of the number seven to denote the consummate character of things is quite frequent in the Bible, as in fact throughout ancient literature: it has its origin in the ancient conception of the universe as made up of seven planets or spheres, and in the seven planetary deities of the Assyrian-Babylonian Pantheon that developed out of this conception.

21 By **the scourge of the tongue** plotting and slanderous charges are meant. That these should be classed among the cardinal evils is not

[1] Emphatic infinitive seems to me an appropriate term for the infinitive, either absolute or construct, when used with the force of the finite verb for the purpose of emphasis.

[2] The term has been coined by Fleischer to apply to the similar case in Arabic, *Kleinere Schriften*, II, p. 7 f.

surprising, when it is remembered that plotting and slanderous charges have in Oriental history been at all times resorted to as a powerful weapon against an enemy or troublesome opponent. Thus Jeremiah tells that his contemporaries sought "to smite him with the tongue" (Jer. 18. 18), meaning that they sought to rid themselves of him by preferring slanderous charges against him, cf. Jer. 20. 10. Cf. Ps. 31. 21, "attack by tongues," which is explained by the parallelism as "conspiracy," and 140. 4ff., 12.

23 **Even with the earth-demons thou wilt be in league.** *Kī* is emphatic particle. The present reading, "with the *stones* of the field," cannot be the original text, as it is obvious that the stones of the field cannot have been considered an illustration of cardinal evils. *'abnē* is a mistake for אדוני, which reading as K. Kohler has shown, is found in an Oxford fragment of *Midrash Tanhuma;* it is also quoted as a variant by Rashi from *Sifra*, Lev. 11. 27, and *Mishna Kilaim* VIII. 5. In explanation of *'ădōnē hassadē* Kohler quotes from Doughty, *Arabia Deserta*, I, p. 166:

"The fatness of the Hejr loam is well known in the country; many have sown here, and awhile, the Arabs told me, they fared well, but always in the reaping time there has died one of them. A hidden mischief they think to be in all this soil once subverted by divine judgment, that it may never be tilled again or inhabited. Malignity of the soil is otherwise ascribed by the people of Arabia to the ground-demons, *jan*, *'ahl el-'ard* or earth-folk. Therefore husbandmen in these parts used to sprinkle new break-land with the blood of a peace offering."

Kohler rightly concludes that the *'ahl el-'ard* are identical with the *'ădōnē hassadē* of Job, with which the pious man will be in league, even if he does not propitiate them with the blood of a sacrifice, and that both are akin to the *sĕ'īrīm*, "the Satyrs" of the fields or the woodlands of Lev. 17. 5–7.[1]

24 **miss nothing.** As in Prov. 8. 36, Is. 65. 20, *ḥaṭa'* is used with its primary meaning.

27 **This we have found by diligent search; That it is true we have always heard affirmed. Impress it then on thy mind.** Instead of the imper. with *nun energicum*, of which no parallel example occurs, Gk. and Syr. read first plur. perfect שְׁמַעְנָהּ. That this must have been the original reading is absolutely certain from the emphatic pronoun *wĕ'atta*, which precludes the possibility that an imperative pre-

[1] "Das Erdmännlein" in ARW., XIII, pp. 75–79.

ceded. From this generally accepted reading it follows that *kēn hū'* is not coördinate with *ḥăqarnūha*, meaning "so it is," but objective clause of *sĕma'nūha*, and that *kēn* is the verbal adjective of *kūn*, used with the meaning *true*, as Nu. 27. 7, I Ki. 1. 36, "may the Lord verify it." Eliphaz means to say that not only does his reason tell him there is retributive justice, but that this belief has been handed down as truth from bygone ages. The two statements are in no wise contradictory; religious philosophy has ever made it its task to show that religious beliefs are founded on reason.

VI–VII

Synopsis. — For the present, Job does not enter into the arguments advanced by Eliphaz, nor does he continue the line of reasoning begun in ch. 3; instead he gives expression to the disappointment he feels because of his friends' harsh and unfeeling attitude toward him in his misery. He urges that his words were not the outcome of impiety, but the frenzied outpouring of a despairing heart. He compares his friends to the ox and the ass that are content amidst plentiful pasture, implying that their own prosperity has made them incapable of sympathy and the larger understanding. By the use of another figure he says that Eliphaz' commonplaces are as repugnant to him as his own loathsome disease — repugnant because they are shallow and unjust. As to Eliphaz' insinuation that he must have committed sin, he declares that if God would but grant his prayer to put an end to his life, instead of subjecting him to this protracted torture, he would have the supreme consolation of knowing that he had lived his life to the end in conformity with God's requirements. Referring to Eliphaz' exhortation that he repent, with the view to being restored to health, he shows by a few burning questions the mockery of holding out hope to one so hopelessly incurable. He amplifies this thought a little later on in his speech. For the present he allows his mind to be taken up with the thought of the disappointment he has suffered in his friends who, instead of being loyal to him and

sympathetic when they beheld his terrible misfortune, have shown themselves cold and selfish. He asked so little of them, neither money nor service, just ordinary human sympathy, but even this little they did not give him. Instead, they thought of their own safety (see pp. 43ff.). His own impersonal view of what the friendly and the loyal attitude should be in such a case he has stated at the outset:

"To him who is in despair sympathy should be shown by his friends,
Even though he departed from the fear of the Almighty."

His indignation grows as he describes how the friends have failed him, and he tells them plainly what he thinks of them. They are cold and hard and calculating, capable of bartering a friend, or of casting dice over an orphan (whose father should happen to die in their debt). There is no sincerity in their reasoning nor conviction in their words. Then abruptly dropping his note of scorn, he falls into a gentler mood. He begs the friends but to look at him, they will see the truth written on his countenance. Could he have been guilty of any great wrong and not be conscious of it? No, *they* should change their attitude, and not do him this infinite injustice.

At this point Job takes up again the thread of thought which he broke off in ch. 3, and declares that he is still right (that is, unrefuted) in maintaining that man's life is continuous toil and trouble. Nothing that Eliphaz has been able to say has changed this. He describes his own extreme case, his days and nights of suffering, his utter despair. It is absurd to speak of hope to him on this side of the grave or beyond. He may die at any moment, and there is no return for any one from Sheol. He will give vent to his anguish without restraint, and he does. He complains to God of his terrible suffering, in preference to which he would welcome death; he begs God to let him die. Why should he be punished continuously, why be granted no

respite whatever? Then referring in conclusion to Eliphaz' endeavor to enlighten him as to the cause of his suffering, he admits his imperfection. But even if he has (unwittingly) been guilty of errors and transgressions, why should God persecute him so relentlessly? Why does God not forgive his sins and let him die in peace? This thought, that the ordinary frailty of man should not warrant the extreme vengeance of God, which is merely touched on here, is developed fully in the two next speeches of Job.

VI. 2 **With my calamity laid against it in the balance.** The half verse is a circumstantial clause: the particle *jaḥad* denotes that the action spoken of is to be carried out simultaneously with that stated in the first clause.

3 **are frenzied.** This meaning of *la'a*, given also by Ges.-Buhl and others, is closely related to the meaning "talk rashly," Prov. 20. 25.

4 **are arrayed against me.** As often, the accusative suffix is used in place of a prepositional phrase; for other examples cf. *e.g.*, Ps. 5. 5, 85. 8; *'arak* alone, meaning "to be hostilely arrayed," occurs again I Sam. 4. 2, *et alit.*

7 **to touch them, they are.** The pronoun *hema*, being a case of brachylogy, is to be construed both as object with *lingo'a* and as subject with the nominal predicate of the second clause.

12, 13 **Or is my flesh of brass? Verily, there is no help.** האם אין is an impossible construction; on the other hand, a masculine form of the word for *copper* occurs neither in Hebrew, nor in any other Semitic language. Both forms are due to mistaken word- or rather verse-division. The ה originally belonged to the last word of v. 12, which is to be read נחושה — a form which occurs again 28. 2.[1] אם of v. 13 is emphatic particle (cf. v. 28). This emendation and explanation is, in fact, as I have found quite recently, supported by the Syr., which for *ha'im* reads the emphatic particle *ha*. **Salvation**: *tushīja*, with the meaning *deliverance, salvation*, occurs again Prov. 2. 7; it was so understood in both verses by the Greek, and in our Job-verse, also by the Syriac.

14 **Even though he departed,** *etc.* The verse presents no difficulty

[1] I made this emendation as early as 1905, and have used it ever since in my class lectures; in the meantime the emendation has been made also by Ehrlich, *Randglossen, ad loc.*, who, however, did not recognize the emphatic force of *'im*.

whatever if the second clause is taken, as it must be, as a concessive clause. As to the construction of the first clause, it is extremely simple; the clause forms a nominal sentence, the subject of which is *ḥesed*, and the predicate *lamas*, and *mere'ēhū* is a qualificative of *ḥesed* (for similar qualificatives, they are quite numerous, cf. v. 25, "the arguments advanced by you," 20. 29, Ps. 9. 14, "the injury done me by my enemies," 74. 22, "the insult put upon Thee by the godless"). Finally, it must be remarked that nominal sentences may have either indicative or subjunctive mode.[1]

15–21 In Palestine, where there are but two seasons, summer and winter, only the large rivers carry water throughout the year. The small streams flow only during the winter months, or rainy season, when they are flooded by the rain and snow. In the nine months of intense summer heat, they form for a while shallow winding streams and finally disappear altogether. The Nabataean and Sabaean caravans start on their expedition east in the winter and return in the summer.

15 **Like water courses.** Instead of *'afīq nĕḥalīm*, read, with Budde, אפיקי מים; the present reading is due primarily to dittography of *naḥal* of 15*a*.

16 **Flooded by the melting snow.** The customary translation "wherein the snow hideth itself," it has repeatedly been acknowledged, is hardly accurate. As the preposition *'al* shows, the phrase implies the pouring of the melting snow into the rivers and the consequent increase of the river's volume. The exact meaning, however, of *'alēmo jith'alem* is not known. I have rendered the phrase in keeping with the phenomenon described by it. It may be added that in all languages the verb primarily denoted a series of actions, and that in Semitic languages this primary character of the verb is often quite apparent. Note in this connection the rendering of *jith'alem 'al* with *irruet* and *sagī* by Vulg. and Syr. respectively.

17 **When it groweth warm, they disappear.** The present reading in the second clause is due to mistaken word-division: divide בְּחֹם וְ־ (Budde and others).

20 **they trusted.** Read בטחו, in accordance with Syr. and Targ. As often, the third plural was written defectively, and was not recognized by the Masorites.

21 **So have ye been disappointing to me.** V. 21 *a* is, in accordance

[1] Even a command may be expressed by a nominal sentence, cf. *e.g.* II Sam. 20. 1, *'īsh lĕ'ohalaw*, "let every man return to his tent."

with Syr. and Gk. to be emended כן אתם . . . לי — an emendation which has been widely accepted. **When ye saw the terror, ye were seized with fear.** The two clauses in 21 *b* are not coördinate, but are in relation of protasis and apodosis, the apodosis being formed by the imperfect with *waw consecutivum*.

22 **Give me of your substance**: *mikkoḥăkem* is to be construed also with the verb of the first clause. *kī* is a nice example of introductory *kī*.

25 **How forcible are**: *nimraṣ* is in itself equivocal; it may be used either in a bad or in a good sense; used in the former sense it means "vehement" (I Ki. 2. 8, "a vehement curse") and "grievous" (Mic. 2. 10, "grievous destruction"). **Your reasoning**: *mikkem* is a qualificative of *hōkeăḥ*.

26 **Do you mean to juggle with words? Or to account as wind the words.** The customary translation of the verse is incorrect; it is due to the fact that the grammatical construction has not been understood. In the first place, *millīm* is not object of *hōkaḥ*, but accusative of specification; we have an idiom equivalent to our "juggle with words." In the second place, *taḥshobū* is a case of zeugma, both the complementary infinitive *lĕhōkaḥ* of the first clause and the object *'imrē* of the second depending on it.

28 **Could I really dissemble?** V. 28 *b* is an interrogative clause and *'im* is emphatic particle, just as 17. 13, Prov. 3. 34, *et alii;* this emphatic *'im* is not to be confounded with *'im* used in an oath.

30 Verse 28 was originally followed by v. 30, and v. 30 by v. 29. This is shown by the fact that the pronominal suffix of *bah* of v. 29 *b* refers to 7. 1. **Would not** *etc.* *'im* is not interrogative *'im* but v. 30 *b* is an elliptical conditional sentence, the protasis being omitted; the translation of *'im* properly should be "if so." Job uses metaphorical language. He asks if any deadly poison were on his tongue, would he not notice it? Even so, if he had committed any grave sin, would his conscience not be aware of it?

29 **Turn from your wicked course.** This meaning of *shūbū* is established by the parallel admonition of Job to the friends in 13. 9–11, and particularly in 19. 28–29:

> "If ye say, How we will persecute him,
> And the root of the matter is to be found in him,
> Then beware the sins that bring down the sword!
> For the Divine wrath will fall on wrongdoers:
> Wherefore will ye know there is a Judge."

For Job the friends' heartlessness and the false suspicion they entertain about him constitute sin.

VII. 1 **Is not man's stay on earth continuous toil?** The prepositional phrase *'ălē 'ares* is a qualificative of *'ĕnōsh; ṣaba'* with the meaning "serfdom" or "toil" occurs again 14. 14 and Is. 40. 2.

2 **of the hireling who looketh for his wage**, that is to say, who works to eke out an existence, as it is well expressed Prov. 16. 26, "The hunger of the toiler toils for him, it is his mouth that impels him to work."

3 **wretchedness**: *shaw'*, which 11. 11, 31. 5 denotes *moral evil*, is here used in the sense of physical evil.

5 **as if with clods of earth.** In elephantiasis, the hardened boils make the skin look as if it were covered with dirt; hence the suggestion of an elephant skin, from which the disease derives its name. and **breaketh out afresh.** Vocalize וּמָאַס, as Targ. and Syr. and one Heb. Ms. read; the verb is derived from *masas* and the *alef* is vowel-letter to indicate the tone-long vowel — a spelling introduced by later copyists due to the influence of Aramaic.

6, 7 *b*, 9. 25, 26 Job's reflections about the fleetness of his life, 9. 25f., do not belong in ch. 9, the subject of that chapter being the chasm between God and man; they make a break in the thought, as 9. 27 is the continuation of 9. 23. Originally 9. 25, 26 must have stood here, for 9. 25 *a* is a variant of 7. 6 *a*, while 25 *b* is a variant of 7. 7 *b*. In regard to 9. 25 *a*, we have direct evidence that it is a variant of 7.6 *a*, since in the latter verse Gk. Codd. AS and Prs. 249, 257 read δρομέως, that is, *runner* (*rāṣ*) of 9. 25 *a*, and S^h has both readings, as has also MS. Ken. 117: *loom-shuttle runner*. Proof that 9. 25 *b* is variant of 7. 7 *b* may be seen in the fact that in the latter verse the Boh. read *life* as subject of *see*; *my eyes* (plur.) follows *happiness*, forming a meaningless genitive of the latter: *ēhan αγαθον īte nabal*. From this it may be concluded that *my eye* got in v. 7 *b* through dittography from v. 8. Verse 7 *b*, as 9. 25 *b* shows, originally followed 7. 6 *b*, and had *my days* for its subject; accordingly omit in v. 7 *b* עיני and read ישובו. Like v. 4 and 11, v. 6 together with v. 7 *b* is a ternary. As to *'im*, **like**, cf. 37. 18, Ps. 28. 1.

7 *a*, 8 Another ternary. **that cometh to see me**: *rō'ī* is a nice example of a potential participle, which has passed unrecognized; as an analogous example cf. Jon. 1. 3, *bā'a*, "bound for." **While one's eyes rest upon me, I may cease to be.** That this is the meaning of the half verse follows from the parallelism. As often, the pronominal suffix of the second sing. is used impersonally, cf. *e.g.*, Jer. 4. 18, Judg. 6. 4. The two nominal clauses are in relation of protasis and apodosis; in regard

to **I may cease**, see the remarks on 6. 14. This interpretation of v. 8 *b* is borne out also by the parallel thought of v. 8 *a*, and is the only one consistent with it.

9 **As the cloud that passeth by vanisheth**: *wajjēlak* is a circumstantial clause, not coördinate with *kalā*.

12 **Am I the primeval sea or the dragon.** The writer has reference to the Babylonian-Assyrian creation-myth, the attack by Marduk and his hosts on Tiâmat, who held dominion over the primeval sea.

13 **suffering**: *sīḥ* is used to denote "grief," "misery," "suffering" not only in Job but also I Sam. 1. 16, Ps. 102. 1, 142. 3.

14 **nightmares**: *ḥezjōnōth* does not denote "visions" here, but "nightmares."

15 **So that I desire to be choked to death**: *nafshī* is subject, and the infinitive *maḫănaq* is used in a passive sense. **to my pains**: read מעצבותי.

16 **I loathe my life**: *ma'astī* is ellipsis for *ma'astī bĕḥajjaj*; the full phrase is found 9. 21; cf. also the parallel expressions, 10. 1 *a*, and Gen. 27. 46, *qaṣtī bĕḥajjaj*.

17 **hold . . . worthy of esteem**: *tĕgaddel* is here a declarative *Pi'el*.

19 **Long enough at least to swallow my spittle** is a proverbial expression common also to Arabic; see p. 17.

20 **Thou who keepest constant watch on man.** Cf. 10. 14, 14. 16. **So that I have become a burden unto myself.** According to the Masoretic tradition, **unto myself** is a correction for *unto Thyself* made by the Scribes for dogmatic reasons. They considered the phrase as casting reflections on God's omnipotence; *unto Thyself* is the reading also of Gk.

21 **For then, might I lie at rest in the grave**, *etc.* The verbs of v. 21 *b* are not indicative, as generally thought, but subjunctive. **In the grave**; *'afar* is a very common ellipsis for *'afar mawet*, which is found Ps. 22. 16: in both 17. 16 and 20. 11, where the ellipsis occurs again, the Greek understood it as the rendering χῶμα, "sepulchral mound," shows.

VIII

Synopsis. — Bildad, like Zophar later, advances no new argument on the question at issue, but reaffirms the traditional belief in retributive justice, more positively even than Eliphaz had done. That retribution follows a sinful life can in his opinion be doubted no more than that the papyrus or reed withers without moisture. He differs from Eliphaz only in temperament and

method, being more aggressive and outspoken than the elder man. He calls Job's utterances "boisterous wind," reminds him that justice is the foundation of the Divine world-rule, and declares that the tragic fate of Job's children was but God's punishment for their sins. He makes no attempt to disguise his opinion of Job's own case, but exhorts him to implore God's mercy, adding that if he is pure and upright he need not fear, God will make him prosperous again. The wisdom of the fathers should teach him that "God will not cast away the pious, nor uphold the evildoer."

VIII. 2 **In this strain**; *'ēlœ* is adverbial accusative, and not object, as usually taken.

4 **He cast them out of his presence.** As 14. 20, *shallaḥ* is ellipsis for *shallaḥ me'al panaw*, cf. Jer. 15. 1; it connotes *to deliver up to death.* Note the imperfect with *waw consecutivum* in the apodosis of the conditional sentence.

6 As often the temporal particle *'atta* is used of a future happening. **And would make thy home prosper again in proof of thy righteousness**: *ṣidqeka* is descriptive genitive, cf. Is. 53. 5, *mūsar shĕlomenū*, "chastisement which brought salvation to us."

9 **as a mere shadow**; *ṣel* is accusative of comparison, as the parallel case I Chron. 29. 15 shows.

10 **words of authority**: *millīm* is a case of emphatic indetermination.

13 **the fate.** This meaning of *'orḥōth* admits of no doubt, as the word is used with the same meaning Prov. 1. 19, and Jer. 12. 4 (where the text originally read *'orḥōthēnū*), with the similar meaning "plight"; the emendation made by Beer-Kittel and others is unwarranted; *τὰ ἔσχατα* of Gk. is paraphrase, in Prov. 1. 19 Gk. rendered accurately *ἡ καταστροφή.*

14 **as gossamer**; *jaqōṭ* is not a verb but on the authority of Saadia a substantive.

15 **Which will not stand if one leaneth against it**, *etc.* The verse is a composite relative clause the antecedent of which is **spider's web**, *bēth 'akabīsh* of v. 14; the first part of this composite substantive is repeated in the relative clause, and the verbs are used impersonally. The difficulty the exegetes found with the verse is due to the fact that they failed to recognize its construction.

17 **penetrate the stones**: *jeḥĕzœ* is, as many hold, not from *ḥazā*, "to

behold," but is either from *ḥazā*, meaning " to pierce," or more probably from *ḥazaz* (the verb from which *ḥazīz*," thunderbolt," is derived), in which case *jaḥoza* — with cohortative *he* — is to be vocalized. As Ezek. 41. 9, *bēt ṣĕla'oth* " intervening space," Prov. 8. 2, *bēt nĕthībōth* " cross-roads, " *bēt* is the contracted form of *bajnat*, the fem. of *bēn*. The form is neither due to a mistake, nor is it an Aramaism, but a genuine Hebrew form: this is obvious both from the fem. plur. *bēnoth* and the dual *bēnajim*. All three examples are cases of *bēn*, which is primarily a substantive, having still preserved its nominal declension; similar cases with the masculine form are 24. 11, *bēn shūrōtham*, " shut in by walls," Prov. 26. 13, *ben harĕḥoboth*, " abroad," and the frequent *bēn 'ēnajim*, " forehead." The use of the preposition in our case here has its exact analogy in Zech. 13. 6 " the scars " *bēn jadœka* " on thy hand ": *bēn* finds its explanation in the space which the roots and the scars take up on the stone and the hand respectively.[1]

19 **Such, truly, will be the end.** As Is. 8. 6, *mĕsōs* is construct infinitive of *masas* with *samek*: the spelling with *sin* is due to Aramaic orthography; it was correctly understood by Gk. which renders *καταστροφή*.

21 **He will yet fill.** No emendation is required; *'ad* here is not conjunction but adverb meaning *at last, finally, yet*, just as Exod. 15. 16, Is. 32. 15 *et alii*.

IX–X

See Introduction, Chapter II, pp. 48–50. To the analysis given there a few remarks are to be added. The speech is a continuation of the line of thought with which Job was occupied in the conclusion of his previous speech. In opening it with the admission, "Indeed I know that it is so — How could man be just in the presence of God?" Job has not reference to anything Bildad says — he ignores Bildad's speech altogether, since it advances no new argument — but to the main point urged by Eliphaz, that man cannot be just in the sight of God. Job takes this idea, a familiar one to his contemporaries, but unfolds it in a way quite foreign to their mode of thought.

[1] For similar examples in Arabic and Syriac see Brockelmann, *Vergleichende Grammatik d. Semit. Sprachen*, II, p. 360f.; the cases in Hebrew escaped Brockelmann's notice.

With the disillusionment that has come to him through his suffering, has come also a deeper insight into spiritual problems, and he perceives, though for the present dimly and gropingly, the fallacy involved in his former reasoning about God. He feels his mind confounded by the mystery attending God's dealings with man, by the contemplation of the unbridgeable chasm between the finite and the infinite; and he declares that, even though he knows himself innocent of wrongdoing, if confronted by the infinite majesty of God, he would have to condemn himself (9. 19 *b*, 20). He describes his perplexity more fully in the verses with which he concludes his reflections on this point:

"If I think, I will forget my anguish,
I will dispel my gloom and appear cheerful,
Even then I am wrought up because of my suffering
I know that Thou wilt not absolve me.
I needs must stand condemned,
Why make vain efforts?
If I washed myself with snow,
And cleansed my hands with lye,
Thou wouldst plunge me in the mire,
So that my clothes would abhor me.
He is not a man, as I am, that I could give accounting to Him,
That we could go together to the tribunal.
Would that there were an umpire between us,
Who could arbitrate between us both,
So that He might remove His scourge from me.
Then I might speak without dreading Him.
As it is my mind is thrown into confusion,
I am loath to live."

Job proceeds now to amplify the thought which he but touched upon in the conclusion of his previous speech (incidentally he brings out a new aspect of the problem of suffering), that God

should not mete out such extreme punishment for unintentional sins. He argues that by avenging every wrong and error into which man by reason of his human imperfection is bound to fall, God renders void the gift of life and love which he bestowed upon man. The chapter, which is marked by a certain tone, as of intimacy with God, forms a striking contrast to the preceding chapter, in which the prevailing strain is the aloofness which Job feels exists between God and man. The change of tone is brought out by a very simple device, by Job's appealing directly to God, and addressing Him throughout the chapter in the second person. Cf. also comment on 10. 12.

IX. 4 **Howsoever wise and courageous.** The attributives, v. 4 *a*, can be in apposition only to the subject *mī*, their position leaves no doubt about this. **Who could defy Him and escape unscathed:** *hiqshā* is ellipsis for *hiqshā 'oref*; *wajjishlam* is a case of imperfect with *waw consecutivum*, forming a circumstantial clause.

6 **the pillars thereof totter.** This expression, which occurs repeatedly in Biblical literature (cf. 38. 6, Ps. 75. 4, 104. 5, Prov. 8. 29), has its origin in the prevailing view of antiquity that the earth forms a disk resting on pillars erected in the sea. The location of these pillars was thought to be in the gap between Africa and Eurasia or the Straits of Gibraltar; cf. *the pillars of Hercules*. The writer of Job, however, had attained a more advanced view about the universe, as 26. 7 shows: he uses the popular expression here merely for the poetic effect.

7 **Who commandeth the sun not to rise and sealeth up the stars.** From the second clause it is clear that the writer has reference, not only to astronomical, but also to atmospheric obscuration of the celestial bodies. Similarly, in Assyrian astrological texts the writers do not distinguish between astronomical and atmospheric obscuration of sun and moon.[1]

8 **Who . . . hath dominion over the billows of the sea.** In regard to the meaning of *bāmŏthē jām, billows of the sea*, cf. the analogous expression Is. 14. 14 *bāmŏthē 'ab*, "billowy clouds," and German "Wellenberg" and "Wolkenberg." *darak* with *'al rei* means "to have dominion over," cf. Deut. 33. 29, Am. 4. 13, Mic. 1. 3. In proof of this meaning note that *hidrīk*, like the synonymous *hirqīb*

[1] Cf. Kugler, *Astronomische und Meteorologische Finsternisse* (Eine Assyriologische Untersuchung), ZDMG., LVI (1902), pp. 61ff.

with *acc. pers.* and *'al rei* denotes " to give a person control " or " supremacy over " (cf. Deut. 32. 13, Is. 58. 14, Hab. 3. 19). There is but a shade of difference between this meaning of the two phrases and that with which the second is used Ps. 66. 12, " You let men domineer over us," or " ride over us," as the RV. translates well. The last passage is not in the least obscure, Ges.-Buhl to the contrary; nor can it be explained on the ground of the custom of the victor's passing over the body of the vanquished person; this could not possibly have been expressed by *h. lĕrā'shēnū;* the expression for this custom is either " to walk over a person," *'abar 'al* (Is. 51. 23) or " to put one's feet upon the neck of the person " (Josh. 10. 24).

9 The Bear, Orion, and the Pleiades. It is generally thought to be as good as certain that Orion is meant by *Kĕsīl,* but that it is quite doubtful what constellations are meant by *Kīmā* and *'Āsh.* It may be pointed out, however, that the traditional rendering of these two names is well founded. (1) *Kīmā* or *Kēmā* as name of the Pleiades has up to this day been preserved among the Bedouin of North-Abyssinia;[1] *Kīmā,* which means *a group* or *bundle of stars,* is a most appropriate name for the Pleiades; similarly the Babylonian ideogram *Mul Mul* for the Pleiades signifies *a bundle of stars.*[2] Further in Talm. *Berak.* 58 *b, Kīmā* is spoken of as the constellation of the winter season when the rivers of Palestine are flooded, and in Babylonian-Assyrian texts the Pleiades are called *the constellation of the floods.*[3] (2) The constellation *'Āsh* is spoken of 38. 32 as *'ajsh 'al banœha* " with her sons " or " young," which corresponds to the *banat na'sh,* " the daughters of *na'sh,*" by which in Arabic either the three front stars of *Ursa Maior* are meant, or the entire constellation; note that in North-Abyssinian folklore the seven stars of *Ursa Maior* are called the *Seven Brothers.*[4] No argument against these deductions can be advanced from the names Πλειάδα καὶ Ἕσπερον καὶ Αρκτοῦρον of Gk.: for since in 38. 31 Gk. renders *Kīmā* and *Kĕsīl* correctly Πλειάδος . . . Ὠρίωνος, it is obvious that Πλειάδα here cannot be the rendering of *'Āsh,* nor Ἕσπερον and Ἀρκτοῦρον of *Kĕsīl* and *Kīmā*; rather the former is the rendering of *Kīmā,* and the latter are substituted for *'Āsh* and *Kĕsīl.* The substitution was made at a time when, owing

[1] Cf. Littmann, *Sternensagen und Astrologisches aus Nordabessinien* in ARW., XI (1908), p. 299.

[2] Cf. Kugler, *Sternkunde und Sterndienst in Babel,* Ergänzungen, II. Teil (1914), p. 151f.

[3] Cf. Kugler, ib. p. 153.

[4] Cf. Littmann, ib. and pp. 303, 309f.

to the influence of apocalyptic notions, constellations representing the four points of the compass were looked for in our verse. **The Chambers of the South**, *i.e.*, the Chambers of the Southern Sky, *ταμεῖα τοῦ Νότου*, from which, according to 37. 9, the warm South-wind comes that brings heat and storms. In later astrological and apocalyptic literature the Chambers of the South are identified with the constellation *Altar*, near the Southern horizon, where Hades was believed to be located, and where, according to Rev. 6. 9, IV Ezra 4. 35f., 7. 95, Syr. Baruch 30. 2, the souls of the righteous were kept.[1]

11 **If He passed by me**: *hen*, as already understood by Gk., is conditional particle, but not an Aramaism. To consider every case of the use of *hen* as conditional particle in Biblical Hebrew as an Aramaism would necessitate resorting to an unwarranted method of criticism. **I should not perceive Him.** No emendation of *'er'œ* is required, the subject of *ja'ăbor* being the implied object of *'er'œ* — a construction which occurs quite frequently, cf. Exod. 32. 24, Is. 47. 11–12, Jer. 13. 19, Ezek. 5. 11, all of which are to be classed as examples of brachylogy.

11. 10, 9. 12 Verse 10 of ch. 11, which does not fit in its present context, formed originally a part of v. 12 of ch. 9. At one time in the transmission of the text, *wĕjasgīr wĕjaqhīl* had been omitted, and the copyist put the omission, together with the two preceding and the two following words as a cue, in the margin, whence the whole was wrongly inserted in 11. 10 by a subsequent copyist.

13 **God need not restrain His wrath**, *etc.* The customary rendering " doth not restrain " is not permissible, for if the writer had meant to express a general truth proved by experience, he would have used the perfect. The writer implies that God cannot be held in check by any external power, he overpowered even Rahab and her helpers. The defeat which at the time of creation Marduk dealt Tiâmat and the monsters fighting at her side is transferred to Yahweh, just as in 26. 12f. and Is. 51. 9, both of which have in common with our v. 13 the name Rahab for Tiâmat. As an interesting parallel to our verse the following line from the Babylonian Creation-hymn may be quoted; "Against his (Marduk's) mighty attack no resistance avails." **subdued by Him**: *taḥtaw* is adverbial accusative, properly speaking *Ḥal;* as often elsewhere, *taḥath* has still retained its primary function as substantive.

14 **Would I know how to choose.** Any sort of modal statement may in Hebrew be expressed by the imperfect; the exact meaning with which it is used must in each case be determined by the context.

[1] See Fr. Boll, *Aus der Offenbarung Johannis*, pp. 33ff.

15 **of my opponent.** *mĕshōfeṭ* is participle *po'el*, by which reciprocal action is expressed. That Theod.'s reading *mishpaṭī* rests on a misunderstanding is shown by the fact that *hithḥannen* can only mean *implore mercy* or *favor*; the emendation of the text on the strength of Theod. by some scholars has been a serious mistake.

17 **Who threateneth to crush me.** Cf. the remark to v. 14. Why any one should question the meaning *to crush* of *shūf*, either here or Gen. 3. 15, one fails to see. **for no cause**: *ḥinnam* is adverbial accusative.

19 **Behold Him!** or **There He is.** The text is perfect; as Jer. 4. 16, Gen. 16. 14 (also 18. 9 and I Sam. 9. 12) *hinne* forms an elliptical sentence, the subject being omitted. The elliptical use of the emphatic particle is common also to Arabic, as the examples quoted by Lane (*Arab. Dict.*, I, p. 110f.) show. The objection raised by the Arabian grammarians against such sentences does not hold, since the emphatic particle is primarily a verbum substantivum. **who dare summon Him.** Instead of *iō'īdenī* read, in accordance with Gk. & Syr., יועדני (Beer and others).

20, 21 **Even though I am righteous . . . though I am innocent.** That the customary translation which takes these two clauses as hypothetical is wrong is conclusively shown by Job's emphatic reiteration in v. 21, **innocent am I.** By **I do not care for my life** Job means to say that he will insist on his innocence even though, as the friends maintain, this might have serious consequences.

23 **its victims.** The genitive *nĕqījim* of v. 23 *b* is to be construed also as object with the verb of v. 23 *a*, being a case of brachylogy. **at the despair.** *massath* is derived from *masas;* with the same meaning the verb is used 6. 14.

Verse 24 I should be inclined to place after 12. 6; not only does the thought of the latter verse then become more rounded and complete, but also 12. 7–8 becomes more pointed. It cannot be said that v. 24 is entirely out of place here, but the chapter is certainly more coherent without it. The subject matter is the chasm between the finite and the Infinite, and bound up with it the mystery of God's dealings with man in view of the fact that the ills of nature fall indiscriminately upon the good and the wicked.

25, 26. See 7. 6.

28 **I am wrought up.** With this meaning *gūr* is used again Hos. 10. 5. This meaning follows from vv. 27–35: note the emphatic reassertion of the idea in the concluding verse, " my mind is thrown into confusion."

29 **Why make vain efforts?** *hebel* is adverbial accusative.

30 **with snow.** Read, in accordance with the *Kĕthīb, bĕmō;* the *Kĕrē bĕmē* just illustrates the Masorites' lack of critical acumen in changing the reading.

31 **in the mire.** By *shaḥat* a pit with marshy bottom is meant.

33 **Would that there might be.** Read, in accordance with 13 Mss., Gk. and Syr., לוּא (Beer-Kittel and others). That this must have been the original reading is self-evident, *lō' jesh* being impossible Hebrew; "there is not" would have been expressed by *'ēn.* As II Sam. 18. 12, 19. 7, *lū* was written with *alef,* which the Masorites failed to recognize; *lū jesh* occurs again 16.4. **Who might arbitrate between us both.** Ps. 139. 5, *wattasheth 'alaj kappeka* means "Thou holdst me in restraint" or "in check"; accordingly *jasheth jadō 'al shĕnēnū* means "exert restraining power on either of the contending parties," *i.e. act as an arbiter.*

35 **My mind is thrown into confusion.** Like *'im* with a pronominal suffix in 10. 13, 23. 14, I Ki. 11. 11, *'immadī* is used as equivalent to *my mind. kēn* is not the particle *kēn,* as it is generally thought to be, but verbal adjective of *kūn;* it forms with *'immadi* a compound, meaning "mental poise," and with the negative *lō',* a compound meaning *mental confusion.* Taken in this way, *lo' kēn 'immadī* makes excellent sense, whereas the customary translation, "for I am not so in myself," hardly conveys any meaning. How the specific meaning of the adjective phrase *lo' kēn* is in each case determined by the context may be seen from the following examples: II Ki. 17. 9, *dĕbarīm 'ăsher lo' kēn,* "wrong things," Is, 16. 6, *lo' kēn baddaw,* "their talk is insincere," Jer. 23. 10, *gĕbūratham lō' kēn,* "their power is pernicious," Prov. 15. 7, *leb hakkĕsīl lo' kēn,* "the heart of fools is fickle."

X. 1 **I will give way to my despair.** The pronominal suffix of *'alaj* is reflexive; similar examples are 30. 16, Ps. 42. 5, 6, 7, Lam. 3. 20, Jon. 2. 8, Jer. 8. 18.

3 **And thou shinest upon the council of the wicked** has no bearing whatever on the subject of ch. 10; it is by many scholars rightly considered a gloss.

4 **as man seeth:** *'ĕnōsh* is accusative of comparison.

7 **Although.** As 16. 17, 34. 6, Am. 5. 9, *'al* means *in spite of.* **can deliver:** *maṣṣīl* is a case of potential participle.

8 **Yet thou hast turned.** Instead of *jaḥad sabīb* read, in accordance with Gk. & Syr. אחר סבוּתָ — an emendation which has been widely accepted: in a similar sense, *sabab* is used I Sam. 22. 17f.

9 **perishable as clay.** Cf. Dan. 2. 42.

10, 11 **Didst Thou not cast me in a mold like milk, and curdle me**

like cheese, clothe me with skin and flesh, and intertwine me with bones and sinews. Unexpected light is thrown on these two verses from the medical passage in Burzūjeh's Introduction to *Kallilah and Dimnah* (the Pahlavi Version of Pançatantra):

"When the moisture out of which the complete child is to be formed enters the uterus, it becomes fused with her moisture and blood, curdles, and becomes clotted. Thereupon, a wind stirs this moisture, and it becomes like whey (*Käsewasser*), and then like solid thick milk. After a certain number of days, the different members of the body separate themselves."

This description of the Pahlavi physician Burzūjeh, as J. Hertel has pointed out, is based on the Hindu view of the formation and growth of the fœtus in the mother's womb.[1] The parallel description in Job shows that this view must have been generally entertained in ancient times. These verses, like 26. 7 and the questions of chs. 38–39 as to the physical laws governing nature, show that the writer of Job was fully versed in the science of his age.

12 **Life and love Thou hast bestowed upon me, and Thy care hath guarded my spirit.** The view expressed in the verse is of extreme importance for the interpretation of chs. 9–10. It shows that, although Job wrestles with God, he is conscious of his absolute dependence upon Him. Similarly in 21. 16 he declares "Far be from me the view taken by the wicked" that their prosperity is the work of their own hands.

13 **Thou hast had in mind.** As a parallel to this meaning of *zo'th 'immak* the Koran expression *dhātu 'l-ṣudūr*, "what is in one's mind," or "thought," may be mentiond.

15 **steeped in misery.** Read, as commonly emended, רְוֵה.

16 **deal mysteriously**: cf. the similar meaning with which *haflī* is used Is. 29. 14. **Wouldst summon ever new witnesses.** By *witnesses* his affliction is meant, cf. 16. 8, where this is expressly stated.

17 **Wouldst ever increase thy anger with me, wouldst heap ever new relays of misery upon me.** The half verse is perfect, requiring no emendation: *thereb* is a case of zeugma, *hălīfoth wĕṣaba'* being another object of it, and the latter phrase is a *hendiadys; hălīfoth* with the meaning *relays* occurs again I Ki. 5. 28, and as to *ṣaba'* meaning *misery*, cf. 7. 1.

18 **Why did I not die?** At the beginning of v. 18 *b* insert (as widely emended) in accordance with Gk., ולא; *lamma* governs both clauses.

[1] See *Das Pançatantra. Seine Geschichte und seine Verbreitung* (1914), pp. 367ff.

19 Carried from the womb to the grave. Verse 19 *b* is a nice example of a circumstantial clause.

20 the days of my life . . . leave me in peace. Read, in accordance with Gk. and Syr., ימי חלדי שית, the first part of which is widely accepted. The present reading is due in the first place to dittography of the final *jōd* of *jĕmē*, and in the second, to mistaken word division, the final *jōd* of *ḥeldī* being joined to *shīth;* in consequence of these two mistakes the *l* and *d* of *ḥeldī* were transposed to read *jeḥdal*. *shīth* is elliptical for *shīth libka*; the preposition *min* gives the phrase the opposite meaning from that which it has when construed with *'el*.

22 The land of gloom and chaos, where, even when it groweth light, the gloom of the shadow of death prevaileth. The verse originally read: ארץ עפתה ולא סדרים ותפע כמו אפל צלמות — *wĕlo' sĕdarīm wattofa'* were omitted, and then put in the margin, together with the two following words as a cue, and the whole was subsequently joined to the end of the verse, instead of being inserted in its proper place. Note that the copyist who was responsible for the omission, not only added *kĕmō 'ofel* as a cue, but indicated the place of the omission also by a *pasek;* there are many examples of this function of the *pasek*. The third fem. sing. *wattofa'*, is used impersonally; the imperfect with *waw consecutivum* in the protasis occurs again 11. 3, 14. 10. **When it groweth light**: it was believed that day and night alternated even in the nether world.

XI

Synopsis. — Zophar surpasses even Bildad in fanaticism and ruthlessness. The utterances of Job, which, wrung from the depths of his tortured soul, are in reality more of a cry to God than an answer to the friends, are to Zophar mere chatter, his insistent declaration of innocence, a scoffing at religion. He wishes that God might speak to teach Job humility, and to make him realize that He has not exacted punishment from him for the full measure of his sin. By "the empty-headed" and "the wild ass colt" that will be cured from their folly and have their obstinacy broken by suffering, he means Job himself. He does not bring out any new idea. His remarks about the unfathomableness of God, following Job's description of the omnipotence and

infinite majesty of God, sound like mere commonplaces. He concludes with an unkind thrust at Job's affliction. See also comment on vv. 3–4.

XI. 2 **the wordy person.** As pointed out before (4. 2) *rob dĕbarīm* is elliptical for *hamĕdabber rob dĕbarīm;* it was recognized as such by both Gk., ὁ τὰ πολλὰ λέγων, and Vulg., *qui multa loquitur.* Both versions correctly took the phrase as adverbial accusative; the conclusion drawn by some scholars from πολλά and *multa* that Gk. and Vulg. read *rab* was hasty. The Hebrew phrase *'īsh sĕfathajim* is equivalent to German " Maulheld," and to Engl. *vain talker.*

3, 4 **when thou scoffest,** *i.e.* at religion, by maintaining, as the following verse states, **My words are honest, and I am innocent in Thine eyes:** *wattōmer* is a circumstantial clause. In addition to Job's declaration 9. 21, 10. 15, Zophar has reference to what Job asserted 6. 28, 30. Inasmuch as Job by these declarations was denying the validity of the belief in retributive justice, he was in Zophar's opinion scoffing at religion. The version of v. 3 in the Greek differs essentially from that of the Hebrew original, being more conciliatory. Attention may also be drawn to Gk. v. 3 *a*, εὐλογημένος γεννητὸς γυναικὸς ὀλιγόβιος. This sentence can in no wise be explained as being due to misreading of the Hebrew of v. 3 *a*, Beer to the contrary, but must originally have been added by a reader either as a marginal correction or as a comment to 14. 1, whence it must have gotten in here.

6 **the things hidden from wisdom.** The customary translation, " the secrets of wisdom," which obscures the meaning, is due to the fact that the translators failed to recognize that *ḥokma* is objective genitive. **Too mysterious for understanding.** Read, as generally emended, פלים omitting כ; the present reading, which makes absolutely no sense, is due to dittography of the preceding *kī* written originally without vowel-letter. **He reckoneth not** renders *jashshæ* according to its sense; the word means properly *He casts into oblivion* or *obliterates from memory;* by the use of the imperfect Zophar means to imply that not only in the present case, but again and again God has been similarly indulgent to Job. **Many of thy sins;** *min* is partitive *min.*

8, 9 **Higher is He . . . deeper is He . . . longer is He . . . vaster is He.** The adjective phrases of these two verses are in apposition to *taklīth shaddaj* of v. 7; in v. 9 מִדָּה is to be vocalized, as the parallelism *rĕḥaba* shows (Ewald and others).

11 **Giveth heed to it.** *lo'* is one of the many cases where the pronom-

inal suffix of the third sing. masc. with *lĕ* is written with *alef;* both Gk. and Syr. read it as such. That this is the original reading cannot be doubted. It continues the thought more surely, intensifies it, whereas the customary translation weakens the thought. Zophar emphasizes that God keeps a vigilant eye on the evil doer, and closely marks his evil deeds in order, as the following verse implies, that he may mete out corrective punishment. By the customary translation of the last clause, "even though He considereth it not," the point of the verse is lost: the main stress falls on the statement that God notices the evil even without paying attention to it, and the sequence of thought between v. 11 and 12 is seriously impaired.

12 **So the empty-headed man gaineth understanding, and the wild-ass colt is reborn as man.** As to the grammar of this much debated verse, the following may be remarked: *nabūb* is attributive to *'īsh; jillābeb* is a denominative verb meaning *one has* or *attains understanding;* in the second clause *'ajîr* is subject and *'adam* is adverbial accusative (*Ḥal*). That this translation and interpretation of v. 12 is the only consistent one is rightly the view of many scholars. Verse 12 supplements v. 11: it brings out for what purpose God pays close attention to the sinners. By inflicting punishment upon them He seeks to break their obstinacy and to effect a change of heart, so that they may humble themselves before Him, as Zophar admonishes Job to do in the following verses 13–14. By the translation given of v. 12 the trend of thought of vv. 11–14 is perfect, whereas by the traditional translation the sequence is missing.

15 **Surely, then, mightest thou lift up thy head without harm** is in refutation of Job's complaint in 10. 15f., "If I am righteous, I may not dare lift up my head" etc. **Thou wouldst be established as on a rock.** The passive participle *Qal jaṣūq* and the participle *Hof'al mūṣāq,* as well as the substantive *mūṣaq,* which mean elsewhere respectively *cast* or *molten* (metal), and *casting,* are used in Job to denote *firm as stone* and *firmness of stone;* cf. 41. 15f., "His fleshy flakes form a solid mass,[1] they are firm as stone upon him without moving; his heart is as firm as stone, as firm as the lower millstone" (which in contrast to the upper is immovable); and 38. 38, "When the ground is hardened to the firmness of rock, and the clods form a solid mass." In 41. 16 we have the full phrase, *jaṣūq kĕmō 'eben,* while in 41. 15, 38. 38, and in the verse here *jaṣūq* and *mūṣāq* are used elliptically, *'eben* being omitted. Another case of the full phrase is in all probability 28. 2, "tough-tissued as stone"; cf. also 37. 10.

[1] In accordance with Gk. and Targ. *dubbaqū* is to be read, as in 38. 38.

17 Thy life. As Ps. 89. 48, *ḥeled*, without suffix, denotes "one's span of life." **Darkness**: vocalize, in accordance with 3 Mss., Syr. and Targ. תַּעְפָּה (Beer-Kittel and others).

20 **Their hope will be snuffed out like the last breath of life**: *mappaḥ* is a case of brachylogy, being construed both as predicate and as accusative of comparison. This meaning for the half verse is far more satisfactory than the customary translation, "Their hope shall be the giving up of the ghost," which is explained as meaning 'death is what they have to look for.'

XII–XIV

Synopsis. — Referring especially to Zophar's remarks about the inscrutable wisdom of God, Job tells the friends ironically that what they state with such finality is but a shallow truism, a mere begging of the question. What he wants to know is why he, the earnest righteous man, should be visited with undeserved suffering, why he should be made the laughing-stock of his friends, an object of scorn in the community. He quotes what is presumably a well-known adage as expressive of the attitude of his fellowmen toward him in his adversity:

"Contempt should be dealt out to him who suffereth misfortune,
A kick be given them that have lost their footing."

In the following verses, we find him very naturally again grappling with the thought that occupied him in his previous discourse, the thought that justice does not enter into God's dealings with man. God lets the wicked prosper, and makes brute force to rule in the world — in society and in nature. Even the dumb animals will bear him out in this. They, too, can tell a story of the predatory system that prevails among them. This is the meaning, not only of 12. 7–8, but also of v. 9.

"Who among all those doth not know
That the hand of God worketh this?" [1]

[1] In v. 9 *b*, which occurs verbatim Is. 41. 20, Job quotes a proverbial phrase (see p. 17).

That is to say, God lets tyranny and brute force hold sway in the world. The widely prevailing interpretation of the latter verse, who among the animals does not know that God is the Creator and Ruler of the universe, cannot be entertained. The thought is not of the creation and dominion of the universe, but of the unjust system which is permitted by God to prevail in it. It is far-fetched to make *this* refer to the visible world. The emphasis is altogether on the fact — irreconcilable to the author — that the wicked enjoy prosperity, while the innocent are allowed to suffer.

Verse 11, "Does not the ear discern words and the palate taste food?" contains another argument along the same line as vv. 7–9. Job means to say one cannot be endowed with senses, and not know that the predatory system holds sway in the universe.

Before drawing from all this the obvious inference that God's ways are mysterious and perplexing, not plain and intelligent, as the belief in retributive justice naïvely assumes, Job returns for a moment to his starting-point. The friends justify their persistent claim to superior knowledge with the time-honored notion that wisdom is found among the aged (v. 12 is evidently another adage), but Job rejects this view, maintaining that absolute wisdom and authority is found with God alone. To show the omnipotence of God, which is beyond all human understanding, he draws a many-sided picture of His destructive and despotic dealings with men, the central idea being that men and nations prosper or decay as God chooses to ordain.

This ruthless omnipotence by which man is overawed is, however, only one side of God. There is another side to His Being — a side of which man can have cognizance, not through the contemplation of nature or history, but through his own moral consciousness. It is to the God thus revealed to him through his inner, spiritual faculties that Job now turns, as to

a refuge, from the mysterious, transcendent God everywhere so painfully manifest to the outer senses. Before this God he will plead his case. The God-belief of the friends, of his age, he characterizes as mere conventional piety contradicting both reason and experience. He scores the friends for their shallowness and hypocrisy in approving injustice, because it is God's injustice. Do they think to deceive Him as they do men? Should they not beware of His judgment? They have cause to fear His wrath when He shall appear. But he, Job, can afford to speak out unafraid — whatever the consequences. He is innocent, he will justify his conduct to His face. Here follows the exquisite, heart-searching verse:

> "This indeed hath been my support,
> For the godless cannot approach Him."

The knowledge that his conscience is clear is Job's strength. In spite of his terrible visitation, he is nearer to God than the friends. He dares to speak. Were he guilty he would have to accept his fate in silence.

Then humbly, intimately, he turns to God and pleads with him for mercy:

> "Remove Thy hand from me,
> Let not Thy terror affright me,"

or at least for enlightenment as to the transgressions for which he is paying the penalty:

> "Call me, and I will answer,
> Or let me speak, and answer Thou me!
> How many are my sins and my iniquities?
> Let me know my transgression and my sin."

Only let Him not show such estrangement, such extreme severity to one so poor and helpless:

"Why hidest Thou Thy face,
Why holdest Thou me for Thine enemy?
Wilt Thou scare a leaf driven by the wind?
Or wilt Thou pursue dry straw?"

He reminds God how frail is man, how brief his existence, how far from perfect. Why be so exacting with a being that is so utterly transitory and dependent?

Job's longing for mercy, for some act or sign of assurance from God, is rendered more poignant by the reflection that there is no hope for man beyond the grave. With infinite pathos he describes how a tree that has decayed may sprout anew, but how man when he dies must perish forever, must vanish completely like the stone that is worn away by water or like the soil that is carried off by torrents. Does not death mean extinction? Otherwise how gladly should he await the change death might bring in his lot:

"As the water disappeareth from the sea,
And the river drieth up and vanisheth,
So when a man dieth, he doth not rise again.
Even should the heavens be no more,
He will not awake, nor stir from his sleep."

The impassioned wish, 14. 13, 15–17 — impassioned, for all he knows it to be futile — is not a part of Job's reflections on the question of a life after death, but rather is suggested by them. If God might but hide him in the netherworld until such time as He should remember him in kindness, and take account of all his doings, not merely of his sins! This outburst reveals the conflicting emotions to which Job is a prey. He realizes that there is no hope for him on this side of the grave or beyond, yet with a tragic intensity he craves for vindication.

The intensity of Job's feelings is to be explained in a measure by the fact, frequently overlooked, that he was stricken, not

in his declining years, but in the full vigor of his manhood. Note Eliphaz' reminder in the following chapter, "I am more advanced in years than thy father"; cf. also 29. 4, and 36. 14.

XII. 2 **Ye are the people**: *'am* is a case of emphatic indetermination; it was understood by both Gk. Cod. A, Vet. Lat. and Vulg., and excellently rendered by them with *ἄνθρωποι μόνοι* and *soli homines* respectively.

3, XIII. 2. The original place of 13. 2 *a* was after 12. 3 *a*; it was omitted, and together with 3 *b* (=13. 2 *b*) as a cue, was inserted in the margin, whence it was wrongly put after 13. 1.

XII. 4 **hath he become.** Read, in accordance with Gk. and Syr., יהיה (Beer-K.); that this was the original reading follows beyond doubt from the structure of the composite relative clause, **Whose prayer, when he called unto Him, God would answer,** the antecedent of which is the subject *he* of *hath become.*

5 **to him who suffereth misfortune.** The occasional use of an abstract with the force of a concrete noun is common to all languages. **a kick**: *nakōn* is a substantive derived from *nakā* and formed with the ending *ōn*, like *ḫasōn.*

6 **The tent of robbers.** Similar constructions with *lĕ*, instead of with the genitive, are Gen. 50. 23, I Sam. 9. 3, Ps. 128. 6.

IX. 24. The reasons for putting the verse in here have been stated in 9. 24. **He blindfoldeth her rulers** (cf. Is. 29. 10, Gen. 20. 16); the primary meaning of *shofeṭ* is "ruler," 'governor." **If not He, who then doth it?** Transpose אם לא הוא מי אפו (Beer-K.). The thought expressed in the second part of the verse is similar to that stated in 12. 16, "He that falleth into error, and he that leadeth into error, are both His work"; cf. what has been remarked in regard to this view, p. 34.

XII 7 **they can show thee**; in regard to the use of the fem. sing. of the verb, cf. Ges.-Kautzsch, *Hebr. Gram.*, § 145, 4. **Or the reptiles of the earth**: read זוחלי ארץ (Beer-K.).

11 **words.** The Aramaic plural ending is the mistake of a copyist.

15 **the earth drieth up.** Read ויבש; the ו is due to dittography of the ו of the following word; the object *'ares* of the second clause is to be construed also as subject with *wajībash* (in regard to the masc. of the verb cf. Ges.-Kautzsch, § 145, 7). We have here the reverse case of that stated 9. 11; the object of the one clause is construed as subject with the other (cf. Prov. 3. 21, Is. 46. 13, Jer. 17. 27); both

cases are properly to be classed as brachylogy. A proof of this reading may still be seen in Gk., *ξηρανεῖ τὴν γῆν*; this reading is to be explained by the fact that Gk., failing to recognize the proper construction, read *jōbīsh*, and construed *'areṣ* as object with both clauses.

18 **the bonds.** Vocalize, in accordance with Targ. and Vulg., מוֹסֵר, as generally emended. **a rope.** Either *'ezōr* must be used here of the rope tied around prisoners of war as a sign of degradation, or the text read originally *'esūr*.

21 **of the mighty.** This meaning of *'afīq* may be considered as etymologically established.

22 **things dark as the shadow of death:** *ṣalmaweth* is accusative of comparison, and *'amūqōth* is to be construed as object also with *jōṣē'*.

23 **And layeth them low.** The vocalization *wajjanḥem* cannot be the original reading. This follows not only from the parallelism, **destroyeth them**, but also from the fact that *naḥā* and *hinḥā* are used only in the sense *to guide*, and cannot mean "lead away" (captive). The text originally read וַיִּנָּהֵם which is ellipsis for *hinnīḥ la'areṣ;* the full phrase occurs Is. 28. 2, "he shall lay *her* low with violence."

24, 25 **in trackless desert-land:** *lō' darek* is a compound, like *lo, ḥokma*, "ignorance," *lo' ḥasīd*, "loveless," *lo' kēn*, "wrong," *lo' mishpaṭ*, "injustice," *lo' zērū'a*, "uncultivated"; it forms an apposition to *tohū*. In v. 25 *ḥosheḥ* and *lo' 'or* are adverbial accusatives.

XIII. 2 See 12. 3.

XXI. 4 has properly no place in ch. 21, since in that chapter Job does not speak of his personal suffering, but of the fact that the wicked prosper to the very end; the verse makes a break in the thought, 21. 5 being the continuation of 21. 3. It fits in well here; the second part is a reply to the admonition given Job by the friends that he accept his affliction in a submissive spirit. **Should I pour out my grief to men?** Whether *he'anōkī sīhī* is elliptical expression, or whether *ha'eshpok* is to be read for *he'anōkī* (cf. Ps. 102. 1, 142. 3), cannot be decided.

XIII. 4 **Ye are but forgers of lies.** *'ūlam* is used with the same force as in 12. 7.

9 **Will it be well with you?** That *ṭōb* has future tense follows from the protasis, **When He searcheth you out.**

11 **when He appeareth.** This meaning of *sē'ēth*, both here and 31. 23, can the less be questioned, since similarly, Is. 30. 27, *mas'ēth* denotes Yahweh's *appearance*, and since furthermore in Job 41. 17 *s'ēth* is used of the crocodile's *appearance* out of the water; note also Judg. 20. 38, 40, where *mas'ēth* means *ascent* (of smoke). **with fear of Him.** The pronominal suffix of *paḥad* has the force of an objective genitive.

14 **I hold my life in my teeth.** על מה, which was not read by Gk., is to be omitted, being dittography of *'alaj mā*, with which the preceding verse ends. This follows from the meaning of both v. 14 *a* and 14 *b*. As to the latter of these two proverbial expressions, its recurrence Judg. 12. 3, I Sam. 19. 5, 28. 21 leaves no doubt as to its meaning. It is the exact equivalent of our English expression, " to take one's life in one's hand." As to the former, about which exegetes have been at sea, we have an Arabic parallel in *Hudheil* 106, 16, (*Salīmun nagā*) *wan-nafsu minhu bi-shidkihi*, " (Salim escaped) *with his life between his jaws*," *i.e.* his life or ghost was about to pass out from his mouth. The expression is based on the primitive notion that when a man dies his soul passes out of his body through his mouth or nostrils. Similarly, the Job expression, **I hold my life between my teeth**, means I am at the point of death. The context bears this out. Job says he need not hesitate to risk his life, since he may pass away any moment. As here, *basar* is used as the equivalent of *nefesh* Ps. 63. 2, Eccl. 5. 5.

15 **If He killeth me — well and good; I have nothing to hope for.** The traditional translation of the half verse is, " Though He slay me, yet will I wait for Him." Like the *Kĕrē*, it takes *lo'* as another spelling of *lō* (with *waw*). Aquilla was the first to render the half verse this way, and the oldest reference to this interpretation is found *Mishna Sota* 5. 5. Although such a declaration of absolute trust in God would be in keeping with Job's character, it is, as many scholars have pointed out, excluded in the present case by the context. The statement with which he continues, *Only my conduct I desire to justify to His face*, shows conclusively that the consonantal text is correct, and that *lō'* is the negative. It may be added that the declaration which the traditional translation attributes to v. 15 *a* would be premature here; Job makes this declaration, in different language, in 19. 25–27. However, the various translations given of the half verse are not accurate; its grammatical construction has not been recognized: *lō' 'ăjaḥel* is not an apodosis of *hen jiqtĕlenī*, nor is *hen* affirmative, but *hen jiqtĕlenī* is an elliptical conditional sentence, the apodosis of which is omitted, and *lo' ăjaḥel* is coördinate with it. Similar elliptical conditional sentences are Exod. 32. 32, " Now, if Thou forgivest their sin, well and good," *i.e.* I am satisfied; I Ki. 1. 27, " If this hath happened with the consent of my lord, the king, and thou hast not informed thy servant as to who will sit on the throne of my lord, the king, after him, well and good," in familiar parlance, 'all right, I have nothing to say.' Such elliptical conditional sentences, the apodosis of which is entirely suppressed for the rhetorical effect, are not limited to Hebrew and Semitic lan-

guages, but are common also to Greek: cf. Il. I. 135 εἰ μὲν δώσουσι γέρας "if they shall give me a prize, *it will be well.*" [1]

19 **Verily then I should have to die in silence.** *Ki* is emphatic particle, and *'atta* has consecutive force just as in 3. 13 and 7. 21; *'aḥărish* is a circumstantial clause.

20, 21 **But two things Thou must not do unto me.** What is meant by *two things* is stated in v. 21: **Remove Thy hand from me, let not Thy terror affright me!** Though actually meaning one and the same thing, the writer speaks of it as of two. Other examples of this stylistic peculiarity are Is. 51. 19, Jer. 2. 13.

25 **a leaf driven by the wind.** *niddāf* is ellipsis for *niddāf lifnē rūḥ.*

27 **Thou hast put my feet in the stocks . . . and dost draw Thy line close around my feet.** Job pursues a line of reasoning similar to that in 3. 23 and 19. 8 f.; cf. these passages. By *sharshē*, rendered by Vulg. with *vestigia*, and similarly by Targ., the outer edge of the foot is in all probability meant.

28 Verse 28 has no thought relation with vv. 20–27 but with 14.1–2. It cannot possibly, however, be an original part of this passage. The similes are incompatible in the same piece of description. Verse 28 would destroy the effectiveness of the highly poetic figure in v. 2, "Like a flower he unfoldeth, and fadeth away; Like a shadow he flitteth past and hath no substance." It must be the marginal comment of a reader.

XIV. 3 **Yet over such a one.** Read, in accordance with Gk. Vulg. and Syr., אותו—an emendation generally accepted.

4 **Oh, if there might be found but one pure man among the impure.** The correctness of this translation cannot be questioned: the partitive *min* is used again with the singular of a substantive, which is not a collective, 11. 6; further the singular *ṭamē'*, referring to many, occurs again Lam. 4. 15. But not only is this meaning above suspicion, it is the only one possible. A careful examination of the examples with *mī jitten* both in Job [2] and in the other Biblical books [3] will convince any one that *mī jitten ṭahor miṭṭamē'* cannot mean either "Who can bring a clean thing out of an unclean?" or "Oh that a clean thing would come out of an unclean!" The latter would have been expressed *mī jitten jēṣē'* or *wĕjēṣē' tahōr etc.*, and the former, *mī jōṣī' etc.* (without

[1] See Liddell-Scott, *Greek English Lexicon, s. v.* εἰ, where this and other examples are quoted.

[2] They are 6. 8, 11. 5, 13. 5, 14. 13, 19. 23, 23. 3, 29. 2, 31. 31, 35.

[3] These examples are Exod. 16. 3, Nu. 11. 29, Deut. 5. 26, 28. 67, Judg. 9. 29, II Sam. 19. 1, Is. 27. 4, Jer. 8. 23, 9. 1, Ps. 14. 7, 55. 7.

jitten). The thought emphasized by Job is expressed in different language Prov. 20. 9, " Who can say I have kept my heart clean, I am pure from sin? "

5 **determined by Thee**: *ḥărūṣīm* is predicate of both *jāmaw* and *mispar ḥŏdashaw*. **the bounds**: the pronominal suffix of *ḥoq* has the force of an objective genitive.

7–9 *kī* is introductory *kī*, used in passing over to a new thought. **cut down**. The reference is to the custom in Palestine of cutting off the tops or even the trunks of trees that have become old and decayed in order to produce a new growth.

9 **as if newly planted**. As Is. 17. 11, *naṭa'* is used here not as a concrete substantive, but as verbal noun; in the present case the infinitive has the passive sense.

10 **no vital spark is left**. This seems to me the meaning of *ḥalash*, used here intransitively; it is made probable by the context and by the fact that the meaning of the verb, used transitively, is " to vanquish." **Where is there a trace of him?** Gk., *οὐκέτι ἐστίν*, paraphrases the Hebrew; to emend on the strength of this paraphrase is unwarranted, especially since the original is far more expressive, cf. 20. 7.

Verses 11–12 describe man's complete extinction in death still more graphically. The majority of present-day scholars are agreed on Job's emphatic denial of a life after death in this chapter. To quote for example Strahan on vv. 10–12 — " Here the denial of a second life is absolute. Man lies down not to rise again; he falls asleep not to wake till the heavens be no more, *i.e.* never. Job shares the ordinary Hebrew belief that this life is all, and his ignorance of immortality is one of the presuppositions of the drama. Faith in a future life would completely alter the data of the problem of suffering."

12 **Even should the heavens be no more**. *'ad* is here not conjunction, but is another case of its adverbial use; similarly the corresponding Arabic *ḥattā*, when used as an adverb, may mean " even."[1] The clause is hypothetical altogether, and not indicative of any eschatological notion, such as we meet with in later literature. Wishing to be most emphatic, Job says that he can sooner conceive of the disappearance of the heavens (which in both the older and contemporary literature are spoken of as established forever[2]) than of the resurrection of man. **He will not awake nor stir** *etc.* The plural of the verbs in the Hebrew

[1] See Reckendorf, *Syntaktische Verhältnisse des Arabischen*, p. 671 f.

[2] Cf. Jer. 31. 35–37, Ps. 72. 5, 7, 17, 89. 30, 37. Is. 51. 6, and Ps. 102. 27 are two other cases where the disappearance of the heavens is spoken of in a purely hypothetical way.

is the original reading and should not be emended; the writer purposely changed from the singular to the plural for the sake of generalization. I retain the singular in the interest of English construction.

14, 13. Verse 13 must originally have followed v. 14, since v. 15 is its direct continuation. Referring to the hope in which some of his contemporaries saw the solution of life's riddle, Job asks, **When man dieth, doth he come to life again?** and answers that in such a case he would patiently endure his present life in the hope of the change awaiting him in the after-life. **the change in my lot.** The suffix of *ḥălîfa* has the force of an objective genitive.

15 **If Thou didst call me.** Verse 15 is not declarative, but a compound conditional sentence; v. 15 *a* is a case of brachylogy, *'anōkī* supplying the object of *tiqrā'*.

16, 17 **For then wouldst Thou take full account of my steps, not merely watch for my sin; my transgression would be sealed up as in a bag, Thou wouldst whitewash my sin.** As has been pointed out by several scholars, this is the only acceptable translation of vv. 16–17. The traditional translation is grammatically untenable; contrary to all rule, it takes v. 16 *b* as a rhetorical question, and renders v. 17 *b*, "And thou fastenest up my iniquity." However, since *ṭafal* in Hebrew and the cognate languages alike means only "to daub," "smear over," or "plaster," *ṭafal 'al 'awōn*, it is obvious, can have no other meaning than "to whitewash," or "plaster over one's sin" (with this accord both 13. 4 *ṭōfĕlē sheqer*, "forgers of lies," and Ps. 119. 69 *ṭafĕlū 'alai sheqer*, "they spread lies about me"). Accordingly *ḥathūm* of v. 17*a* must mean *sealed up*, not for the purpose of keeping it secure, but for the purpose of keeping it concealed, so as to be no longer manifest (cf. the similar meaning of *ḥatham* 9. 7, and Cant. 4. 12 *ma'jān ḥathūm*, "a closed well"). And since v. 16 *b* can only mean *Thou wouldst not merely watch for my sin*, *'atta* of 16 *a* cannot mean "now," but, as in 3. 13, 7. 21, it must have consecutive force, while *ṣĕ'adaj tispor* must mean *wouldst take full account of my steps*. Additional proof of this meaning of *ṣĕ'adaj tispor* is furnished by the fact that it is exactly in this sense that the phrase is used in 31. 4, 37.

18 **But as the mountain collapseth.** Read, on the basis of Gk. and Syr., נפול יפול; this widely accepted emendation is borne out also by the parallelism.

19 **the torrent.** Since the fem. suffix of *sĕfīḥœha* has no antecedent, *majim* being masculine, it is clear that the text must have originally read ספיחה, which is to be explained as a metathesis-form; the word is fem. also in Arabic, *saḥifat*.

20 **Thou changest his features**, *i.e.*, in the rigidness of death; **and castest him off**, cf. the remarks on 8. 4. **He passeth away**: *jahălok* is euphemism for *jamūth;* cf. the similar Greek euphemism οἴχεται, "he is gone hence," "is dead."

21, 22. The customary translation of v. 22, "But his flesh upon him hath pain, and his soul within him mourneth," makes strange sense; "his soul within him," moreover, is grammatically impossible. Nor is the translation, "Only for himself his flesh has pain, and for himself his soul mourneth," any improvement on the customary one. The same applies to the emendations proposed. No emendation is necessary: *basar* means here **kin**, and *nefesh*, **serfs** (cf. German "Gesinde"); *basar* is used with the same meaning Is. 58. 7, "from thy kin thou shalt not withhold thy help," and is, in fact, so rendered by Gk., ἀπὸ τῶν οἰκείων "from thy kinsmen" (to which του σπέρματός σου is superfluously added), also Gen. 37. 27 "he is our brother and kinsman"; and *nefesh* occurs again with the meaning "servants" or "slaves" Gen. 12. 5, 36. 6 (in the plural), and Ezek. 27. 13. Taken in this sense, verse 22 rounds out the thought expressed in v. 21. In these two verses, as in 21. 21 later, the writer of Job expresses a view far in advance of his age. The prevailing belief of the time was that the shades in Sheol not only retain memory of their own life on earth, but have knowledge of the fortunes of their kin after their death; and they were thought to be able to exert influence on the affairs of the living (see the remarks on 5. 1). In contrast to this, the writer of Job denies that there is such a thing as a shadowy continuance of one's existence after death; for him when a man dies, he ceases to be. He has no longer any knowledge of the life and happenings on earth, and he is altogether unconcerned about those he leaves behind; whether they are prosperous or poor does not affect him. It is interesting to note that a similar advanced view is found in Euripides *Alcestis* and *Troades*. In the former it is said that the dead no longer have sensations of either pain or pleasure; they do not care whether they are honored or dishonored; they are absolutely no more (vv. 322, 381, 725f., 935ff. ed. Long & MacLeane); and in the latter, that the dead have no interest in all the costly funeral honors, that only the vanity of those left behind is served by this custom (vv. 1247ff. ed. Long & MacLeane).

XV

Synopsis. — Eliphaz no longer makes any attempt to disguise his real feelings toward Job. He tells him that his utterances

are blasphemous — by them he "undermines the fear of God" — that they spring from a guilty conscience, and effectually convict him as a sinner. Relying complacently on his advanced years and superior wisdom, he proceeds to rail at Job. For like Bildad and Zophar before him, he does not undertake to refute Job's arguments, or even to bring out any new side of his own belief; all he does is to reiterate his former views with greater fanaticism. This is a point that cannot be too strongly emphasized. While the discourses of Job are marked by a steady progress in thought — back of them is a live mind earnestly seeking a solution — the speeches of the friends all proceed from the same fixed viewpoint, and show no growth or development in the thought.

There is a tendency to overlook this blind inflexibility of the friends, and to regard their character in general in a more favorable light than the author intended. It has become almost a rule with interpreters of Job to apologize for the friends, and to paint them in a quite friendly light, whereas the writer of Job was intent on portraying them as fanatics pure and simple. Very skilfully and with fine psychological insight he shows how, with each successive speech, they become more intolerant and blindly fanatic, until at last their judgment has become so clouded that we find them even distorting the facts, and making the most unfounded charges against Job.[1] It is especially worthy of note that, after the first round of speeches, the friends (excepting Eliphaz in 22. 21–28) no longer speak of hope to Job. Stirred to resentment by his unbowed pride, and goaded to intolerance by his (to them) defiant claims to righteousness, they concentrate, all three, on depicting ever more luridly the fate that stands in wait for the wicked, Job's misfortunes evidently serving in their minds for a model.

XV. 3 **Doth he put forward arguments that have no weight, reasons** *etc.* *hōkeḥ* is a case of emphatic infinitive; it is to be construed with

[1] Cf. the last speech of Eliphaz and of Bildad.

both *bědabar* and *millīm*. Mention must be made of the reading of v. 3 in Vulg., *Arguis verbis eum qui non est equalis tibi, et loqueris quod tibi non expedit*. The second part is a variant of v. 3 Heb.; as to the first, to which supplementary parts are found both in Vulg. and Syr. of 22. 2 (see p. 259), we have preserved in it a direct reply of Eliphaz to Job's declaration in 13. 3.

4 **the fear of God**. *jir'a* is ellipsis for *jir'ath 'ĕlohīm*. **Thou utterest threats against God**. V. 4 *b*, as it reads at present, does not admit of translation. The customary rendering, "restrainest," or "hinderest devotion before God," is a mere conjecture; *gara'* cannot mean "hinder," "restrain," nor *sīḥa*, "devotion." *tigra'* cannot be the original reading, but must be mistake for תגיע due to transposition of ע and ר; *tig'ar sīḥa* means *thou makest threatening utterances*, or **utterest threats**. This charge is appropriate, when one considers Eliphaz' viewpoint.

5 **thy guilty conscience**. Like *pesha'*, Ps. 36. 2, *'awōn* denotes here *consciousness of sin*; the exact meaning of *jĕ'allef* here is **prompteth**.

7, 8 **Wast thou created with the hills?** *lifnē* does not mean here "before," but as in Ps. 72. 5, 17, it is used with the meaning *as long as*. **Hast thou listened to wisdom and appropriated it in the council of God?** Both the object, *ḥokma*, and the adverbial phrase, *bĕsōd*, are to be construed with both verbs; it is the preposition *'el*, in conjunction with the reflexive pronoun *ka* that gives *tigra'* the meaning *hast thou appropriated*, or *made it thy own*. By the ironic question in v. 7 Eliphaz means to ask Job if the wisdom of the ages is embodied in him. Working up to a climax, he continues, in v. 8, or whether his wisdom has come to him through revelation. The verses contain no reference either to the Demiurgic Wisdom, the Logos-idea, or, what is practically the same notion in another form, the notion of the Primeval Man brought into being before the creation of the universe, and endowed with the creative wisdom of God. As stated before, the scholars who find in these verses a reference to the Primeval Man have overlooked the fact that such an explanation is grammatically untenable: *rī'shōn 'adam* can only mean **the first of men**, whereas the expression for the Primeval Man, in the later Jewish literature dealing with this notion, is *'adam haqadmōn*, or more frequently the Aramaic *'adam qadma'a*.

10 **I am an old, grayhaired man, more advanced in years** *etc.* In this verse we have another case of brachylogy; the pronominal suffix of *banū* of the first clause is at the same time to be construed as nominative, or subject, with the second clause. The original has not *I*, but *we*, which is to be explained as editorial *we*.

11 **Have the consolations of God expressed to thee, and the word revealed in whispers, have they no weight with thee?** is a compound sentence: the prepositional phrase *'immak* is a qualificative which modifies *tanḥūmōth* as well as *dabar la'aṭ*; also the objective *mimka* is to be construed with both clauses. The customary translation of *dabar la'aṭ*, "the word that *dealeth* gently with thee," cannot be accepted, for the reason that Eliphaz' unsparing attack on Job would make such an expression ludicrous — even Eliphaz' first speech was not characterized by gentleness. The meaning of *la'at* is indicated by the fact that Eliphaz' reference, as vv. 15ff. show, is to the thought 4. 17, which he had presented as a revelation, and regarding which he had said in his previous speech, "My ear caught a whisper thereof," "A faint whisper did I perceive." The meaning, **revealed in whispers**, is further supported by *'iṭṭī*, "soothsayer," "mutterer," and by Arab *'aṭṭa*, which denotes "to creak," "moan," "murmur." Finally this meaning of *dabar la'aṭ* gives point to **the consolation of God**, and makes the parallelism of the verse perfect. On the strength of the revelation he believes to have received, Eliphaz considers himself as the chosen instrument for conveying God's message to Job, and explaining to him the meaning of his suffering.

12 **Why do thine eyes flash?** Although we have no other example of *razam*, there is no ground for questioning either the word itself or its meaning "flash" or "roll," since Arab. *ramaza* is used in the derived stems with the meaning "to be in commotion" or "agitated," and the etymologically corresponding Coptic *ϫōrm* means in addition to "wink" and "beckon," *movere* and *agere*.

13 **unheard of words.** *millim*, as is to be read for *millīn*, is another case of emphatic indetermination.

17 **I shall impart wisdom to thee.** *ḥawwæ* is ellipsis for *ḥawwæ da'ath*; the full phrase occurs 32. 6, 10, 17, Ps. 19. 3.

19 **No strangers lived among them.** By this statement, the context shows, Eliphaz implies that the foreigners living in their midst are responsible for Job's heresy.

20, 21 **Through all the years that are allotted the tyrant** is not another adverbial complement of **liveth in trembling**, but is to be construed with v. 21 *a*, **his ears are filled with dreadful sounds. When he feeleth most secure.** The preposition *bĕ* of *bashalōm* is *bĕ essentiae*, *bashalōm* being an appositive to the objective suffix of *jĕbō'ennū*; it was understood as such by Gk. and excellently rendered ὅταν δοκῇ ἤδη εἰρηνεύειν "when he seems to live peaceably."

22, 30 *a*, 31 *a*. Verse 30 *a*, which has no logical connection either

with v. 29 or with the rest of v. 30, is a variant of v. 22 *a*, as has been pointed out by a number of scholars: (*'al*) *ja'ămen* of v. 31 was originally another part of the variant, which read *lo' ja'ămīn jasūr mini ḥoshek;* יסור, which is *Ḥal*-clause of *ja'ămīn*, is to be substituted as the original reading for *shūb*. The insertion of the variant in the wrong place and the separation of *ja'ămīn* from the variant mark successive *errata* in the text transmission. The first mistake was the insertion of the variant from the margin in v. 30: when later the book was recopied, *ja'ămīn* was omitted from v. 30 and then put, together with *lo'* (changed subsequently to *'al*), as a cue, in the margin, whence both were finally inserted at the beginning of v. 31. **He cannot hope to**; cf. the similar meaning "despair of," with which *lo' ja'ămīn* is used 24. 22 and Deut. 28. 66. **Being spared**; צפו is abbreviated writing of צָפוּן, as is to be read.

23, 24 **He is destined to serve as food for the vulture.** Read, in accordance with Gk., נועד הוא ללחם איה (Duhm and Beer-Kittel). **for disaster.** Read, in accordance with Gk., לְאִיד (Beer-K.), and cf. 18. 12. **The day of darkness terrifieth him.** Contrary to the present verse division *jōm ḥoshek* is to be taken with v. 24, as subject of יבעתהו, as is to be read, in accordance with Gk., instead of the present plural; that the original text read the sing. may be seen also from the consonantal text. **charge on:** cf. Eccl. 4. 12.

26 **arrogant neck.** *ṣawwa'r* is ellipsis for *s.'athaq*: cf. Ps. 75. 6.

28. In interpreting the verse, exegetes have laid undue stress on **Which were destined to become ruins**, and accordingly concluded that the places referred to are "places that were under the curse of God and destined by Him for perpetual desolation." Such an interpretation, however, leaves the first, really essential, part of the verse unexplained: **Because he dwelleth in ruined cities, in houses forbidden to be inhabited.** The verse finds its explanation in the common Semitic notion that ruins are haunted by evil spirits — primarily by the spirits of those that were killed and left unburied at the time the ruin was accomplished.[1] This notion is met with throughout Semitic

[1] In Babylonian and Assyrian literature the spirits of unburied bodies and of those that met with a violent death figured prominently among the dreaded *Utukki limnuti*, "Evil Spirits," which were thought to haunt mankind and to work all sorts of evil. Similarly in Greek literature, those wretched spirits that could not find rest in the nether world constituted the nightly swarm of Hecate. As I pointed out in the article, *Blood Revenge and Burial Rites*, pp. 306 ff., the rites and beliefs pertaining to death and burial belong to the stock of religious notions common to all nations.

literature. Is. 34. 14, in speaking of the everlasting ruins into which Basra would be converted, says: "Yea, Lilith (Babylonian female evil spirit) shall repose there, and find for herself a place of rest." Similarly, Bar. 4. 34, in speaking of the prospective destruction of Babylon, says: "And demons will for a long time abide there." In the Babylonian and Assyrian *Utuki Limnuti* texts we read:

> "O evil Demon, hie thee under the ruins,
> Where thou standest is forbidden ground,
> A ruined, desolate house is thy home." [1]

As in this text the place occupied by an evil Demon is spoken of as "forbidden ground," so in Talmud babli *Berak.* 3, it is forbidden to enter ruins, "because they are haunted by evil Spirits." Also the following Syriac story attests to this belief: "While a certain man was passing at night along the road by the side of a fire-temple of Magians, which had been ruined for some time, devils sprang out upon him in the form of black ravens, and they entered into him and convulsed him." [2] Another instance of this belief is an Ethiopic magical prayer, which was to be recited "at the doors before entering into a house which was old or in ruins or unclean." [3]

29 **His harvest will not bend to the ground.** The derivation of *minla* from *nala* (= Arab. *nāla*) is rightly considered by many scholars to be out of the question. The original form of the word seems to me to have been מָנְלָמוֹ, *mānlĕ* being a composite of *mān*, byform of *mā* (as in *mān hu'*, Exod. 16. 5), and of *lĕ*, just as Arab. *māl* is composed of *mā* + *li*; like the latter it means "possessions" (of whatever sort, whether herds, land, or chattel); cf. the analogous formations *bĕlīl*, Job 24. 6 and *bĕlīmā*, 26. 7: the suffix *amō* is to be considered as singular as in the case of *'alēmō* 20. 23, 22. 2, 27. 23, and of *lamō*, Is. 44. 15.

30 **The wind will carry off his fruit.** Read, as the text has on the basis of the parallelism been emended, וְיִסָּעֵר ברוח פִּרְיוֹ.

31, 32. The last word of v. 31 is, in accordance with Gk., to be combined with v. 32, which originally formed the immediate continuation of v. 30. Verse 31 consists of disconnected phrases which do not admit

[1] See R. C. Thompson, *The Devils and Evil Spirits of Babylonia*, I, p. 139.

[2] See E. A. W. Budge, *Thomas of Marga*, II, p. 599, Thompson, *op. cit.*, I, p. xli.

[3] See Budge, *Lady Meux MSS.*, Nos. 2–5, p. 216, Thompson, *op. cit.* I, p. xlii.

of intelligible translation. The two first words have already been explained. The reading of Gk. of what remains is as follows: ὅτι ὑπομενεῖ, κενὰ γὰρ ἀποβήσεται αὐτῷ. Of this text ὑπομενεῖ is another rendering of *jaqūm* of v. 29, while the following clause is dittography of v. 35 *a*. **His palm-leaf will wither prematurely.** Read, on the basis of both the parallelism and Syr. and Gk., תְּמוֹרָתוֹ instead of *tĕmūrathō* and תִּפֹּל instead of *timmālĕ'* — emendations which have been widely accepted. Of the original reading *timmāl* Ibn Ezra still had knowledge. In explanation of the present reading *timmālĕ'*, Perles has correctly observed that א was primarily written in the margin, and meant to be a correction of *shaw* of v. 31, and that a later copyist erroneously added it to *timmāl* of v. 32.[1] **Prematurely**: the phrase *belo' jōmō* is a synonymous expression to *bĕlo' 'itteka*, Eccl. 7. 17: it is the exact equivalent of Assyr. *ina lā ūmishu*. **His palm-leaf will wither prematurely** finds its explanation in the fact that the palm-tree, being a long-lived tree, is a symbol of longevity (cf. Ps. 92. 13).

33 **As a vine its unripe grapes, so will he wrong his immature young**: *bisrō* is an interesting case of a zeugma, being used to denote, in addition to its usual meaning, *immature young*.

35 **They will be pregnant with trouble and beget misery** is evidently to be classed as proverbial phrase; it occurs again, almost verbatim, Is. 59. 4. **They will harbor . . . in their bosom.** Instead of *takīn*, Gk. read תָּכִיל, which is preferable. The deviation in my translation from the Hebrew construction is made necessary by the English.

Chs. XVI–XVII and their Constituent Parts from Chs. XXIX and XXX

Synopsis — Eliphaz had referred to his speech to Job as "the consolation of God" and as revealed truth, but Job tells him scornfully that it was but "windy words," and that they are "tiresome comforters," all three of them. Why should they seek to answer what is unanswerable? Why weary him with their shallow arguments? He sees through their head-shakings, their fine phrases, their lip-sympathy; they think he has been guilty of some secret sin that has drawn down the wrath of God upon him. This is the interpretation they, like the rest of the world,

[1] *Annalecten z. Textkritic des Alt. Test.*

have put on his misfortunes. Job proceeds to give a detailed description of the prosperity and veneration he enjoyed in the days before the blow fell on him, contrasting with it the picture of his present humiliation and misery. He who was revered universally, and looked upon as a paragon of righteousness, has become a byword to the people, an object of loathing to his former friends, a butt of derision for the rabble. He has suffered contumely and abuse at their hands, because they look upon him as a guilty outcast, singled out by God for punishment: "To them I am a manifest example." His disease leaves no doubt in their minds of his wickedness, and his various misfortunes are but added proof of his guilt. Nevertheless he maintains that his affliction is not because of the fact that he has committed wrong, but in spite of the fact that he has committed no wrong:

> "I have tied sackcloth around my body,
> And have thrust my horn in the dust.
> My face is red with weeping,
> And on my eyelids is the shadow of death,
> Though my hands have committed no wrong,
> And my prayer is sincere."

That he who is without guilt should have been plunged from the height of prosperity into the most abject misery, is a fact that should dismay every upright person, and rouse every just and innocent man to unite with him in refuting those who preach the false doctrine of retributive justice:

> "Let the upright be appalled at this,
> And the innocent be roused to confute the hypocrite!"

He follows up this appeal with a verse which in its significance recalls 13. 16:

> "Yet the righteous man will hold fast to his way,
> And he who hath pure hands will gain in strength."

The knowledge of his virtuous life is a tower of strength to him, enabling him to endure the manifold miseries of his terrible visitation. His clear conscience is his sure claim upon God:

"Even now my witness is in Heaven,
He that voucheth for me is on high."

Of this refuge Job becomes increasingly assured:

"And since my friends deride me,
My streaming eyes are turned to God."

Then follows a moment of utter abandonment to his faith, in which, oblivious of everything but his innocence and God's knowledge of it, he appeals to God not to let him die — not to let that happen against which he should have just cause to complain, that he be stricken with death notwithstanding his blameless life:

"Let the earth not cover my blood,
Let there be no place for my outcry!"

Like the wish expressed in 14. 13, 15–17, this prayer of Job's reveals the conflicting emotions within him. It is the cry of the agonized human soul for what it knows is impossible. In the next moment the stern reality asserts itself to his reason, and he modifies his prayer. He no longer asks God to let him live, but to vindicate him, to vouch for his integrity before his fellowmen, to

"Take sides in the conflict between a man and his fellowmen.
Give surety for me unto Thyself!
Who else would pledge himself for me?"

We shall find that this desire of Job's for vindication becomes from this point on the leading motive in all his outpourings. For the moment he dwells on the lack of spiritual understanding in the friends:

"Their minds Thou hast closed to understanding,
Therefore canst Thou not permit them to triumph."

He quotes an adage as illustrative of the presumption of the friends who, notwithstanding their mental darkness, think to enlighten him:

"It is as if a man should invite his friends to a portion,
While his children were weeping their eyes out."

In explanation of this proverb, it may be pointed out that it was a custom among the ancient Arabs, when holding a slaughter-feast, to distribute the meat portions among the invited guests by lot. Pre-Mohammedan poetry shows that it was not uncommon (in fact it was thought highly commendable) for an indigent person to contract debts in order to dispense hospitality.[1] The blindness of the friends who speak superficially of hope to him stirs up the bitterest reflections in Job, who knows that he has nothing to hope for but the darkness of the grave:

"Verily I have to look to Sheol for my abode,
In the darkness must I spread my bed.
I must call the pit father,
The worms mother and sister.
Where then is my hope?
And who can see happiness for me?
To the bars of Sheol will they descend
When together we sink into the grave."

XVI. 2 **enough**: *rabbōth* is adverbial accusative.

3 **Is there no end?** *hăqeṣ* cannot mean "Have . . . now" or "at last an end," as the phrase is either explained or translated; instead of ה the text must have originally read אַיִן. **What aileth thee** seems

[1] Cf. *Hamasae Carmina ed. Freytag*, 409, v. 1, and Mutammim's Elegy over Malik in Nöldeke *Beiträge z. Kenntnis d. Poesie d. alten Araber*, p. 98, v. 9f.

to me the accurate rendering of *jamriṣ*: it was understood in this sense already by the Gk., which renders *τί παρενοχλήσει σοι* " what annoys thee."

XVII. 10 **No matter how ye keep on arguing.** Read, in accordance with several Mss., Gk. Sah. S^h., Syr., and Vulg. כֻּלְּכֶם: of *tashūbū ūbā'ū nā'*, which cannot connote, as generally interpreted, *resume the argument*, *ūbā'ū nā'* is not original text. It was not read by Gk., *καὶ δεῦτε δή* being Hexaplaric, as is shown by its omission in Sah. and its being *sub* * in S^h. The original reading has been preserved by Gk., *ἐρείδετε* which, as Beer has pointed out, is mistake for original *ἐρίζετε*;[1] this is shown by *etetītitōn* (" contend," " dispute ") of Sah., *meṯĕrēn anton* of S^h. From this reading of Gk. it may be concluded that for *ūbā'ū nā* the text originally read וְתָלִינוּ. 17. 10, which in its present place has no logical connection, fits in well here, and makes the thought expressed in 16. 2–3 more complete.

XVI. 4 **if ye were in my place.** As often, *nefesh* with the pronominal suffix is used as the equivalent of the personal pronoun. **I might inveigh against you in eloquent phrases.** *'aḥbīra* is used here with the same meaning as Arab. *ḥabbara* (*pa"al*) " to compose in skillful language;"[2] with this meaning of the word also Neo-hebraic *mĕḥabber*, " author," may be compared.

5 *'ăammiṣkem* denotes here **I might give you comfort**, as the parallelism shows. **And be generous in my lip-sympathy.** Read, in accordance with Gk. and Syr., לֹא אֶחְשֹׂךְ — a widely accepted emendation.

6 **As it is** or **but.** אִם עֶהֱה of v. 7 must originally have introduced v. 6: the phrase has no force in v. 7, no matter whether the verse is read as continuation of v. 6 or in the place assigned to it by me. Proof that the phrase originally belonged to v. 6 may be seen in Vulg., *Sed quid agam?* which is a very good paraphrase. **Nor doth it leave me**; as in 31. 1, I Sam. 9. 7, *mā 'ittanū*, I Ki. 12. 16, *mā lanū ḥeleq* (cf. II Sam. 20. 1), *mā* is used as a negative particle.

XXIX. 2ff. The view that ch. 29 is not in its original place has been repeatedly expressed. To my mind it followed 16. 6. It is also widely acknowledged that the chapter has not come down in its original order. By the rearrangement proposed here the verses, as will be seen, read most coherently. The omitted verses 12–17 belonged originally to ch. 31.

3 **When His lamp shone over my head.** The idea underlying these

[1] Der Text des Buches Hiob.

[2] See Barth, *Wurzeluntersuchungen*, p. 17f.

words is the same notion to which the origin of the halo is to be traced. **through darkness**: *ḥoshek* is adverbial accusative.

4 **in the days of my prime.** As to the meaning *prime of life, vigor of manhood,* with which *ḥoref* is used here, it must be remembered that the word means primarily "the full ripeness of the fruit," then "the season of the fruit ripening," *i.e.* "fall," and that South-Arab. *ḥrf,* "fall," means also "year"; similarly Ethiopic *ḥarīf* means "current year." As an interesting parallel, Greek ἥλιξ and its derivative ἡλικία may be pointed out; the former means primarily "mature," then "of full age," and the latter, "age," "time," then "time of life," *i.e., an age* = Lat. *seculum,* and specifically "adult age," "maturity," signifying both "manhood" and "youth." It will accordingly be seen that *νεότητός μου* of Theod. and Sym., *adolescentiae meae of Vulg., ḥŏrīfūthī* of Targ. are all three correct renderings, and that the various emendations proposed are unwarranted. As has been pointed out before, Job was stricken in the vigor of his manhood; in this verse we have an express statement to this effect. **When God sheltered my tent.** Instead of the impossible Hebrew *bĕsod* construed with *'al,* read, in accordance with Gk., Sym., Syr., בְּסוֹךְ (Buhl and many others); this reading is further supported by "Hast Thou not hedged him about and his house" (1. 10) of the Prologue, which the writer doubtless had in mind.

5 **my boys,** see p. 25.

6 **When my steps were bathed in cream** and **When the rock poured out to me streams of oil** are hyperbolic.

19 **And the dew lay at night on my harvest.** Like *jaṣūq* of v. 6, *jalīn* is imperfect of reiterated action; *qaṣīr* denotes here *harvest* ready to be gathered in, just as Is. 17. 5, 18. 5, Joel 4. 13.

20 **And the bow in my hand took on ever new strength**: *taḥălīf,* another imperfect of reiterated action, is ellipsis for *taḥălīf koh* (cf. Is. 40. 31, 41. 1); *bow,* as symbol of victory or power, is quite common in the Bible (cf. Gen. 49. 24, I Sam. 2. 4, Jer. 49. 35, Hos. 1. 5).

18 **So that I thought I should die amidst my brood.** Just as *bajith* may be used with the meaning "family," "children" or "offspring" (cf. Gen. 7. 1, 42. 19, Exod. 1. 1, Prov. 24. 27), so *qen* may denote "young ones" (cf. Deut. 32. 11, Is. 16. 2). Having in mind the premature death of his children, Job says that he had hoped to die in the bosom of his family, that is to say, surrounded by his children. It has been thought by some that this half verse, too, has reference to the Phoenix, which according to the fable consumed himself in the flames of his own nest in order to arise to new life out of the ashes. But such an

interpretation is disproved by the second part of the verse, **And should live to old age like the Phoenix** — Job does not say that he hoped to live forever, but that (in the days of his prosperity) he hoped to reach the utmost limit of life; note that the parallel Greek expression, *φοίνικος ἔτη βιοῦν*, is proverbial for longevity. There is no legitimate reason for questioning the ancient Jewish tradition, pointed out especially by the Masora, that by *ḥōl* the Phoenix is meant, since the form of the Phoenix-fable met with here is not the younger form of later Greek and Roman literature, but the older form as current in Egypt, according to which the old bird dies, and out of the larva which he leaves behind the young bird creeps out, or arises out of his blood.

11 **Yea the ear that heard of me pronounced me happy, The eye that saw me bore witness to my worth.** Both parts of the verse are cases of brachylogy, the suffix of *tĕ'ashrenī* being object also of *shamĕ'a*, and that of *tĕ'īdenī*, also of *ra'ăthā*. The accusative *personae* with *shama*, used with the meaning "to hear of" or "about" a person occurs again 42. 5; Gk. Cod. A, *οἱ δὲ ἀκούσαντες περὶ ἐμοῦ*, understood, in fact, v. 11 *a* in this sense. Like *μαρτυρεῖν* in the New Test. (cf. Lk. 4. 22, Acts 6. 3, I Tim. 5. 10), *he'īd* is used here with the meaning "to bear good testimony about" a person, "to attest to his worth," or "express one's approval of him."

7 **the city-gate**: *sha'ar 'ālē qareth* is a composite formed with a prepositional phrase, like *simḥath baqaṣīr*, Is. 9. 2, *et al.*

8 **stood up**: *qāmū 'amadū* are a grammatical unit, like *qūm hithalek, lek red.*

10 Verse 10, which is in thought identical with v. 9, is a variant of the latter. Proof of this may be seen also in the fact that the original Greek did not read it, but read v. 11 as continuation of v. 9; the present v. 10 *b* of Gk. (=10 *b* of Heb.) is from Theod., as is also the present v. 11 *a* of Gk. which is another rendering of Heb. v. 11 *a*, both being missing in Sah. and *sub* * in S^h.

21 **Attentively they listened to me**: *wĕjiḥellū* is not original text, but dittography of the same word with which v. 23 begins; the original reading has been preserved by Gk., *προσέσχον*, which is וַיַּקְשִׁיבוּ. **Silently they gave ear**: *wĕjiddĕmū* is another complementary verb to *shamĕ'ū*.

22 **Once I had spoken, they spoke no more.** Instead of *dĕbarī*, vocalize דִּבְּרִי (Merx and many others); the half verse is a case of brachylogy: the infinitive *dabber* being likewise complementary verb of *jishnū*. **They showed delight when my words were addressed to them.** The original first part of v. 22 *b* is missing in Heb., but has

been preserved in Gk. περιχαρεῖς δὲ ἐγίνοντο ὁπότε,[1] the Hebrew of which must have been וְעָלְצוּ כִּי, which was followed by עלימו (without ו) *etc.*; the omission in the Hebrew text is to be explained as an oversight caused by the identity of the first two letters of *'alĕṣū* and *'alēmō*.

23 **They waited for my speech, even as the parched earth gapeth for the rain.** Also in the case of this verse, the present Hebrew is altogether inferior to its reading in Gk., ὥσπερ γῆ διψῶσα προσδεχομένη τὸν ὑετόν, οὕτως οὗτοι τὴν ἐμὴν λαλιάν προσεδέχοντο [Cod. A, Sah. Boh. Prs 249]. While the text of the Hebrew is decidedly prosaic, that of the Greek is highly poetic, and the symmetry of vv. 21–23 leaves nothing to be desired. As a tentative reconstruction of the Hebrew I suggest: וַיְחַלּוּ לִדְבָרַי כְּאֶרֶץ צִיָּה פָּעֲרָה פִיהָ לְמַלְקוֹשׁ.

24 **when they lacked confidence**: *lo' ja'ămīnū* is used with a meaning similar to 15. 22, 24. 22. **The light of their faces remained no longer overcast.** Verse 24 *b*, as it reads at present, cannot be the original reading. Not that the expression *hippīl 'ōr panaw* is in itself objectionable, as Budde and Duhm think: on the contrary it is a good Hebrew idiom, being the antithesis of *nasā' 'or panaw*. The latter is identical with *nasa' panaw*, or to state it correctly, *nasā' panaw* is ellipsis of *nasa' 'or panaw*, construed with *'el* or *'al personae*, both mean "to look graciously at" (cf. Nu. 6. 26, Ps. 4. 7[2]); similarly *hippīl 'or panaw* is identical with *hippīl panaw*, the latter, which occurs Jer. 3. 12, being ellipsis of the former. The mistake lies with the pronominal suffix of the first sing., for as in the case of the repeatedly occurring *nasā' panaw*,[3] so in that of *hippīl panaw* the pronominal suffix of *pĕnē* is by the nature of the case always reflexive. The text must originally have read פְּנֵיהֶם, which was written in abbreviated form פנ׳ and not recognized. The plural of the verb is to be explained as *constructio ad sensum*; and as to the *Hif'il* both here and Jer. 2. 12, it belongs in the same class as *hōbīsh, hashqet, hashmem*, the meaning of which in *Hif'il* is practically identical with *Qal*. Verse 24 *b* might also be rendered in positive form, *their faces lit up*.

[1] As Cod. A, Sah. S^h. Hie. Prs. 249 read correctly for ὁπόταν of Cod. B.

[2] In Ps. 4. 7 *nĕsā*, with *samek*, is another spelling for *nĕsa'*, with *sīn*, due to Aramaic.

[3] In addition to the examples already mentioned, cf. Job 22. 26, "thou mayest look trustfully to God"; also the like phrase II Ki. 19. 22 (Is. 37. 23) *'al mī . . . wattisā' marōm 'enæka*, "at whom dost thou look defiantly" (*marom* is adverbial accusative).

25 **Whenever I chose to take my way to them.** The pronoun *darkam* has the force of an objective genitive (cf. the parallel example 28. 23); it was already understood as such by Vulg. *Si voluissem ire ad eos.* **I led them . . I guided them.** Read אֹבִלֵם אַנְחֵם; the emendation is based, on the one hand, on the fact that Sah. Cod. D read in the case of the second verb the first sing., *eietinomte naw* ("I comforted them"), and on the other, on Sym. καθὼς ἀπάγει αὐτοὺς ὁδηγῶν which shows that Sym. read, instead of *ăbhelīm*, Hif'il of *jabal*, and instead of *jĕnaḥem*, Hif'il of *naḥa*. This part of v. 25 is clearly fragmentary.

XXX. 9ff. I shall not discuss the internal evidence in support of my rearrangement of the parts of chaps. 30. 16. and 17. describing Job's present humiliation. I merely ask that the student read them in their present disjointed text-order, then in the order in which I placed them. It seems to me that there can be no doubt in any one's mind after such a comparative reading that the latter is more nearly the original sequence in which the author wrote them.

XXX. 9, 10, 1. External evidence that 30. 9–10 followed originally 29. 25, and that they were followed by v. 1 may be seen in *wĕ'atta* with which both the latter and v. 9 now begin. Since obviously the adverb can have been read in one of the two verses only, the present reading of it in both verses is to be explained as follows: vv. 9–10 were omitted by a copyist after 29. 25, with the exception of their first word *wĕ'atta;* they were put, together with *wĕ'atta* as a cue, in the margin, whence they, with the cue, were later inserted in their present place. Note that, as in the case of 10. 22, 16. 9 *et al.*, the copyist responsible for the omission further indicated the place where the omitted verses belong by a *pasek* after *wĕ'atta*. Verses 2–8 of ch. 30 belonged originally to ch. 24.

9 **I am the object of their derisive songs.** As in Ps. 69. 13, Lam. 3. 14, *derisive songs* are meant by *nĕgīna*. Such songs, it is important to note, had often little in common with what in Occidental literature is understood by derisive songs, but, like the *Higā* in Arabic literature later, were songs of imprecation, calling down curses and destruction upon the person at whom they were directed. Examples of such songs are Ps. 58 and 109.

1 **The lowest people deride me, people whom I hold unworthy to be placed with the dogs of my flock.** In v. 1 *a mimmenni lĕjamīm* is not original text, as is shown by its omission in Gk.: whether what Gk. has in its place, νουθετοῦσίν με ἐν μέρει, "they take turns in admonishing me," was read by the original or not cannot be ascertained. Neither is *'ăbōtham* of v. 1 *b* original text: this may be seen

from the fact that *'ăsher ma'astī* is rendered in the present Greek twice, (1) ὧν ἐξουδένουν, and (2) οὓς οὐχ ἡγησάμην ἀξίους, and that the first of these, together with πατέρας αὐτῶν is Hexaplaric, being sub * in S^h and missing in Sah. Cod. XXIV and IC. *'ăbōtham* is evidently the addition of a prosaic editor to whom, in view of Job's changed circumstances, the reference to the dogs of his flock seemed incongruous; due to this addition, *ṣĕ'īrīm* was taken to mean "younger people," and consequently *mimmenni lĕjamīm* was added. *Sa'īr* is used again with the meaning "low," "contemptible," Ps. 119. 141.

XVI. 10 **They are banded together against me.** This meaning of *'alai jithmalla'ūn* is supported by the fact that similarly Arab. *tamāla'ū* with *'ala 'l-'amri* means "they are banded together against" or "conspire against a person."

11 **impudent youths.** As in 19. 18, *'awīl* is used in an odious sense. Similarly, German *Bube*, the equivalent of English "boy," may be used in the sense of *impudent boy*.

XXX. 11 **Since He loosened my bow string through the afflictions He hath brought upon me, they have cast off all restraint in my presence.** If the Masoretic reading יִתְרִי, supported also by Syr. and Targ., is accepted, the verse presents no difficulty. In v. 11 *a waj'annenī* is a circumstantial clause to *pittaḥ*; both together form a causal clause dependent on 11 *b*. Further, *jithrī* is ellipsis for *jether qashtī*, and with *loosened*, is a metaphor expressing just the opposite of 29. 18 *b*, "The bow in my uplifted hand renewed vigor unceasingly." Also *resen*, "bridle," is used here figuratively. The meaning of the verse is obvious. Concluding the first part of the description of his present humiliation and misery, Job points out, how there is now no trace of the veneration he once enjoyed; in consequence of God's visitation which has wrought ruin with him, the people have thrown off all restraint in his presence.

XVI. 7 and first phrase of 8 **He hath sapped my strength** seems to me the meaning of *hel'anī* here. **He hath brought ruin upon me**: *hăshimmōtha* has been rightly emended by Duhm and also Beer-K. to הֲשִׁמָּנִי; a certain support of this emendation may be seen in Gk., σεσηπότα, which is used 40. 12 with the meaning "to crush" or "demolish"; *hesham* occurs with the meaning "destroy" or "ruin" (a person) again I Sam. 5. 6, Ezek. 20. 26. **His whole legion holdeth me fast.** Join the first word of v. 8 to v. 7 and read, as Bickell correctly emended, עדתו תקמטני; there is excellent support of this emendation in Theod., since from Cod. *β*, Compl. Prs. 157, 161, 254 and also 106, 261 it may safely be concluded that not ἐπελάβου but ἐπελάβετο

με is the original reading of Theod. The reading of the present Hebrew is in the first place due to mistaken word-division, the suffix of *'ădathō*, *i.e.*, ו, being wrongly joined to *tiqmĕṭenī;* the present suffix of the first sing. of *'ădath* was added subsequently. Note that in 19. 12, 30. 12–14 Job elaborates the figure, *his whole legion*, by which he refers here to his affliction by God. It may be added that there are many examples of the use of *'eda* to denote "host," "legion," or "multitude" of any kind (cf. Nu. 16. 5 f., Judg. 14. 8, Ps. 7. 8, 22. 17, 86. 14).

XVII. 7 **And my body hath become a shadow.** One cannot understand why the genuineness of *jĕṣūraj* should have been questioned by anyone; it is the equivalent of Engl. "frame." External evidence that 17. 7 originally followed 16. 7 may be seen in the fact that Vulg. read 17.7 *b* twice, in its present place, *et membra mea quasi in nihilum redacta sunt*, and at the end of 16. 7, *et in nihilum redacti sunt omnes artus mei.* This fact that Vulg. read the half verse in both places points to the conclusion that in the Hebrew archetype to which it must ultimately be traced only 17. 7 *a* was omitted, and that 17.7 *b* was added as a cue when the omission was put in the margin. One might be inclined to hesitate about drawing this conclusion, were it not that it receives additional weight from the fact that the Greek did not read 17. 7 *b*. What Gk. reads in its place πεπολιόρκημαι μεγάλως ὑπὸ πάντων, is not even remotely related to Heb. 17. 7 *b*. Beer's attempt to show that the Greek is due to a misreading of the Hebrew must be considered unsuccessful, like his similar attempts in a number of other cases, conspicuous among which are 38. 2 and 40.8.[1]

6 **He hath made me a byword.** Instead of *mĕshol* vocalize מָשָׁל, as the versions, with the exception of Syr., read. **To them I am a manifest example.** With Perles and others either *tōfeth* (with ··) is to be considered as a byform of *mōfeth*, or the latter is to be read[2]; the word was understood in this sense by Vulg. which renders *exemplum*. As here, *mōfeth* means *example*, that is, of God's wrath, Ps. 71. 7, "I have become an example to many," and Deut. 28. 46. To emend *lĕfanīm*, as do Perles and others, is wholly unwarranted; the prepositional phrase is a qualificative of *mōfeth*, it corresponds to Lat. *ante oculos*, Engl. *conspicuous*. It will be noticed that if 17. 7, 6 is placed in here, the sequence is greatly improved. 17. 6 lends point to 16. 8.

XVI. 8 **As my maligner my disease hath arisen and beareth witness against me.** Since his disease has wrongly been looked upon as evidence of guilt, Job calls it bitterly his maligner. This meaning of *kaḥăshī* cannot be doubted, since the versions uniformly understood

[1] *Op. cit.* [2] *Op. cit.*

it in this sense. Their unanimity on this point is doubtless the result of a reliable tradition. Grammatically, *kaḥăshī* is not subject, but appositive to the subject of *hajā* and *jaqūm*, which is *disease;* that this is its grammatical force is shown by its position in the sentence.

9 **Having become my foe, He hath assailed me with unrelenting anger.** The original place of *ṣarī* was after *'appō ṭaraf;* it was omitted and put in the margin in front of the next line, from which it was separated by a *pasek;* to indicate the place where it belonged another *pasek* was put after *ṭaraf.*[1] *ṣarī* is appositive to the subject of *wajjistĕmenī;* cf. the similar example *kaḥashī* of the previous verse. This interpretation of *ṣarī* is supported by the parallel statement in Job's following speech, "Thou hast changed into a cruel enemy toward me, With relentless hand Thou persecutest me," 30. 21, as well as by the antithetic declaration, "That mine eyes may see Him, *but not as an enemy,*" 19. 27. *'appaw ṭaraf* is not coördinate with, but is a circumstantial clause to *wajjistĕmenī;* in this sense it was understood by both Gk., *ὀργῇ χρησάμενος*, "indulging His anger," and Vulg., *collegit furorem suum.* Engl. "a tearing rage" may be mentioned as its equivalent. **He cast murderous glances at me,** to my mind, accurately expresses the Hebrew idiom.

13 **His missiles.** This meaning of *rabbaw* may be considered as certain, since the versions without exception understood it in this sense. **He hath struck** or **thrust through my reins** — struck them, that is, with His missile — is a parallel expression to "Whose liver an arrow hath struck," Prov. 7. 23, the original text of which, as Gk. Targ. and Syr. show, read "Like a hart whose liver an arrow hath struck." Proof that "strike" or "thrust through," and not "to cleave," as is generally translated, is the meaning of *pallaḥ* is furnished by the fact that the versions, without exception, so render *pallaḥ*, both here and Prov. 8. 23: Gk. *βάλλων* and *πεπληγώς* respectively; Vulg. *convulneravit* and *transfigat;* Syr. *shĕda'* and *mafreḥ*, both meaning "to thrust;" and Targ. *mafreḥ* (Prov. 8. 23). Both expressions "to strike the reins" and "thrust through the liver" are to be classed as stock phrases common not only to Semitic but also to Indo-European languages. The following Greek examples are especially pertinent:

ὁ μὲν ἤπτετο χείρεσι γούνων
ἱέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὖτα καθ' ἦπαρ,[2] Il. xx. 468f.;

[1] Examples of this function of the *pasek* are frequent in the Old Test.

[2] By *ἱέμενος* "desiring" and the conative imperfect *ἤπτετο* the writer implies that the death blow came before he could carry out his intention.

ποίῳ δὲ καπελύσατ᾽ ἐν φοναῖς τρόπῳ
παίσασ᾽ ὑφ᾽ ἧπαρ αὐτόχειρ αὐτήν, Soph. Ant. 1314f.;

κἀγὼ μὲν εὐγένειαν ἀποδείξω πόλει,
παίσας πρὸς ἧπαρ φασγάνῳ, Eur. Or. 1062f.;

ὁρῶμεν αὐτὴν ἀμφιπλῆγι φασγάνῳ
πλευρὰν ὑφ᾽ ἧπαρ καὶ φρένας πεπληγμένην, Soph. Trach. 930f.

These examples show that "to strike a person upon the liver" really means *to wound a person mortally*, or *to deal him a death blow*, and that the phrase is used even for *killing oneself*. Further, since one of the meanings of φρένες in the physical sense is *the organs adjoining the liver*, it may safely be concluded that in ὑπὸ . . . φρένας πεπληγμένη of the last example we have the Greek equivalent to Biblical *jĕfallaḥ kiljōthaj*. It should be added that "The hart whose liver has been thrust through with an arrow" is also a familiar picture of medieval art and literature. These stock-expressions have their origin in the popular notion prevailing throughout antiquity, in medicine and philosophy as well as in religion, that the liver and its adjoining organs, the gall and the kidneys, are the seat of both the animal and the intellectual and emotional life. To what extent this notion held sway in ancient religion is shown by the prominent rôle which liver-augury played among the Greeks and Romans no less than among the Babylonians and Assyrians. From all this it is clear then that **He hath struck my kidneys**, and **He hath poured my gall upon the ground** are synonymous expressions, either of which means that God has dealt him a death blow. We have thus in vv. 12–13 one continuous thought developed. In highly poetic language Job describes how he has been stricken by God with a fatal disease: the imperfects are imperfects of progressive duration, and as such are descriptive of the nature of the disease from which Job was suffering. A person stricken by elephantiasis actually dies by inches: the members of the body rot away, and drop off one by one.

14 **Blow upon blow He hath dealt me.** Note that *paraṣ* is used with the meaning "to work destruction" or "inflict calamity," II Sam. 6. 8 (cf. v. 7), Ps. 106. 29, and with the meaning "to demolish," II Chron. 20. 37 (cf. parallelism), and that *pereṣ* has the meaning "catastrophe" or "calamity," Judg. 21. 15, II Sam. 6. 8.

15 **I have thrust my horn into the dust.** *'alal* is the same verb as Aram. *'al*, Arab. *'alla*, meaning "to enter," "insert," "thrust." The half verse is figurative for *I have abandoned all hope*, horn being symbol

of both strength and prosperity, cf. Ps. 148. 14, " He hath lifted up the horn of His people."

XVII. 8, 9 That the original place of these two verses must have been after 16. 17 has already been noted by Hontheim. **Let the innocent be roused to confute the hypocrite**: *jith'ōrar 'al* means " be roused in opposition to," and here, it follows from the context, it means specifically *be roused to rebut* or *to confute*.

XXX. 28 *b*, which is not logically related either to 30. 28 *a* or 30. 29 ff., is a suitable introductory formula to Job's prayer 16. 18.

XVI. 18 **Let the earth not cover my blood, Let there be no place for my outcry**. The prevailing interpretation of the verse is based on the erroneous view that in ancient Israel bloodshed called for vengeance only when the murdered person was left unburied, or in Biblical phraseology, when his blood was left uncovered, unabsorbed by the earth. I discussed this point at length in the article, *Blood Revenge and Burial Rites in Ancient Israel* (in JAOS. 1919, pp. 303–321), which I worked out originally in order to show the basis for the interpretation of this verse, but which, as it grew beyond permissible length, I published separately. I shall limit myself to a few brief references to this article. " Let the earth not cover my blood " has generally been explained to mean that Job prays that, when he dies, his blood, *i.e.* his body, may be left unburied to appeal to Heaven for vengeance for his premature and unjust death. In line with this interpretation the second part of the verse is as a rule translated: " And let my cry have no resting-place," and is explained to mean that Job prays that his *post mortem* cry for vengeance may not be intercepted, but that it may penetrate unto God. This translation of the second half verse, it may readily be seen, is unfounded, for in addition to the fact that the interpretation reads far more into *resting-place* than the word can possibly imply, there is the far weightier objection that *maqōm* does not mean *resting-place* at all, either in Hebrew or in any of the cognate languages. The translation of the AV. " And let my cry have no place," is decidedly superior to that adopted by the RV. and the exegetes. But this is a minor point compared with the fact that, even if the notion on which the prevailing interpretation of the verse is based were a real, instead of a purely imaginary one, it would have no relevancy to the case in question; for since Job was threatened, not with a violent, but with a natural death from disease at the hand of God, it is obvious that his death, however premature and unjust, was not a case for blood-revenge. It is absurd to represent Job as appealing to God to avenge his unjust death — avenge it on

whom? on God himself? The situation would be quite different from that met with later on in vv. 20–22, 17. 3, where Job, praying for his vindication, appeals from the God who has mercilessly smitten him to the God of love and compassion — the God of his faith. The decisive point is that neither in Israel nor among any other people of ancient times did the notion exist that violent death called for vengeance only as long as the blood remained uncovered, or, what is the same thing, as long as the slain one was left unburied.

As in pre-Mohammedan Arabia, so in Israel, blood-revenge was sought for those slain in blood-feuds or for those deliberately murdered (and at one time for those killed without premeditation or design), irrespective of whether the slain person was duly buried or not. Thus Joab avenged the blood of his brother Asahel on Abner after Asahel's remains had been buried (II Sam. 2. 14–32, 3. 27–30). Further, David on his death-bed enjoined upon Solomon to avenge the blood of Abner (slain thirty years previously), and of Amasa, on their slayer Joab (for David himself it would have been too risky a matter to seek vengeance for either of them); yet of Abner we are told that he was buried immediately after his death, and moreover that the burial ceremonies were performed by the king and the entire nation (II Sam. 3. 29f., 31–39; I Ki. 2. 5f., 31ff.). Note finally that in the story of Genesis about Cain's being called to account for the blood of his brother crying for vengeance, commonly quoted in support of the prevailing interpretation of Job 16. 18, the very opposite is stated, that Abel's blood had been absorbed by the earth: " Be thou cursed from the ground which opened its mouth to receive the blood of thy brother from thy hands " (Gen. 4. 10–11).

Arabic literature, I showed, furnishes abundant proof to the same effect. I showed further that among the Semites blood-revenge was governed by the same primitive belief as in ancient Greece — the belief that the souls of those who have met with a violent death cannot find rest in the nether world, but are condemned to haunt the earth as wretched spirits until their death has been duly avenged on their slayers. Finally I showed that the customary interpretation of Job 16. 18 has no basis either in Is. 26. 21 or in Ezek. 24. 7–8.

The meaning of *Let the earth not cover my blood* becomes very plain, when it is remembered that the blood was thought to be the seat of life, or of the soul, of every being, and that accordingly *dam* occurs in Gen. 9. 4, and Lev. 17. 14, and also Deut. 27. 25, as an equivalent term of *nefesh*, meaning " life," " person," " self." It is in this same sense that it is used here in Job. Similarly *dam* is used Ps. 72. 14,

" May their life (*damam*) be precious in his eyes," as is shown by *nafsham* of the parallel clause, and again Ps. 30. 10, " What profit is there if my life is sacrificed " (*bĕdamī*) ; [1] and finally I Sam. 26. 20, " *'al jippol damī 'arṣa* away from the presence of God." Neither in Ps. 30. 10 and 72. 14 nor in I Sam. 26. 20 does *dam* imply a violent death. In I Sam. 26. 20 David does not express the fear that if he were to be killed in a foreign land there would be none to avenge his blood (as the verse is generally explained), but expresses the wish that he may not die in a foreign land. As I showed, p. 316 of the article, the belief which prevailed in Greece that not to be buried in one's native country was a terrible punishment, was shared by ancient Israel, and still prevails among the Bedouin of Arabia Petraea. *'al jippol damī 'arṣa* means *Let me not sink into the grave, i.e.* let me not die. The expression belongs in the category of stock phrases not limited to Hebrew and Semitic languages, but common also to Indo-European languages; its Greek equivalent is γαῖαν or χθόνα δῦναι " to sink into the earth," or " to go to the grave," Il. 6. 19 and 411. A similar stock phrase is *'ereṣ 'al tĕkassī damī*, meaning *Let me not* (die and) *be laid in the earth;* for its numerous Arabic and Greek equivalents see p. 317f. of the article.

The origin of *Let the earth not cover my blood* and its parallels in Arabic and Greek is to be sought, it seems to me, not so much in the fact that interment was the oldest method of burial the world over, as in the universal practice that went with it of embedding the body in a layer of gravel and clay and of covering it with clay and gravel, or with sand and dust, even when placed in an urn or immured. This practice prevailed in Greece in the Mycenaean Age as well as throughout Northern Europe in prehistoric times; and the excavations of recent years have shown that it was also common in Canaan for over a thousand years prior to its conquest by Israel, and that it continued to prevail among the conquerors throughout preëxilic times, if not throughout their entire history.

The meaning of the second part of Job 16. 18 is as simple as the first part. *maqōm lĕ* means " place for," " room for," or " occasion for "; with this meaning *maqōm lĕ* occurs again Sir. 4. 5, *lo' titten lō maqōm lĕqalelka*, " give him no occasion for cursing thee." This meaning of *maqōm lĕ* requires no further discussion, as it has its exact analo-

[1] The preposition *bĕ* is *bĕ* of price; *bĕdamī* of this example is akin to *bĕnafshō*, "at the risk," and "at the peril of his life," I Ki. 2. 23 and Prov. 7. 23 respectively, *et alit.* *dam* with the meaning "life" is found also in Talmudic Aramaic and Neo-Hebraic and in Arabic.

gon in English *place for*, or *room for*, in Greek τόπος and in many other languages. The translation of Job 16. 18 *b* is **Let there be no place for my outcry.** Instead of the unnatural prayer which the prevailing interpretation carries into the verse, the momentary prayer which Job really utters is the simplest, the most natural, that can be imagined. He prays that he may be saved from the grave, so that there may be no place any more for his complaint that, notwithstanding his blameless life, he has been stricken with death.

21 **And take sides in the conflict between a man and his fellowmen.** Read, in accordance with 5 Mss., וּבֵין — a reading which has been widely accepted; the mistaken vocalization וּבֶן has been caused by the *scriptio defectiva*. *wĕjōkaḥ* is a case of zeugma, both the object *lĕgeber* and the prepositional phrase *bēn 'adam etc.*, being dependent on it. **That He may plead for a man with God**, and its parallel 17. 3, "Give surety for me before Thee," are highly effective; they find their explanation in the fact that Job is appealing from the God who has mercilessly smitten him to the God of love and compassion — the God of his faith.

22 **For the allotted years near their end** *etc.* The verse shows that Job entertains no doubt whatever as to the fatal nature of his disease.

XVII. 3 **Give surety for me.** Vocalize, as many scholars have emended, עָרְבֵנִי; that this must have been the original reading follows from the fact that according to the present text *sīma* would be without an object; the reading is supported also by Syr. and Targ.

4 **Thou canst not permit them to triumph.** The verse presents no difficulty whatever; *libbam*, which is to be construed as object also with *tĕrōmem* is a case of brachylogy. Theod. and Targ. understood the construction perfectly, but supplied the object in accordance with the sense rather than with the grammatical construction.

5 **to a portion.** The substantive *lĕḥeleq* is faultless text; it is to be explained by the fact that distribution of the portions by lot is referred to (see the Synopsis).

12 **Night they pronounce day, in the face of darkness they declare light to be nigh.** The verse is perfect, though it has generally been misunderstood, and even unwarrantedly been amended: *jasīmū* is a case of zeugma, both *lajla* and *'or* being dependent on it as object (cf. Is. 5. 20 where *sīm* is used as a synonym of *'amar*); the specific meaning, **in the face of**, which *mippĕnē* has here, is closely related to the meaning it often has, "in the presence of," as *e.g.* Lev. 19. 32, "In the presence of an aged man thou shalt stand up," Mic. 1. 4, "As wax melts in contact with fire." The verse, which in its present place

is connected neither with the preceding nor with the following verses, fits in well here; it furnishes additional illustration of the blindness of the friends who hold out hope to Job even though the night of death is gradually setting in on him.

XXX. 26 forms a suitable connecting link between 17. 12 and 17. 11ff. The idle hope which his friends have held out to him recalls to Job's mind how he himself had been full of confidence, but that while he trusted that his prosperity would be enduring (see 29. 18), irretrievable disaster overtook him.

XVII. 11 **My days pass by as quickly as thought.** Like *mĕzimmōth* 21. 27, *zimmōth* here means *thought*, and was understood in this sense by Vulg., Targ., and Syr.: *zimmoth*, the suffix of which is to be omitted, in accordance with Syr., is accusative of comparison; cf. the parallel Ps. 90. 9, "We finish our years as quickly as thought," where the comparison is expressed by the particle *kĕmō*. This meaning of *zimmoth* is also supported by Gk., *ἐν δρόμῳ* "swiftly" — as Cod. A, 7 Prs. and Ald. correctly read instead of *ἐν βρόμῳ* — which paraphrases the adverbial accusative *zimmoth*. It may be noted that *ἐν δρόμῳ* is vernacular (*κοινή*) Greek usage for the dative of manner of classical writ,[1] and that Beer's emendation *bĕsimma* on the strength of *ἐν* of Gk.[2] was too hasty. **The strings of my heart are torn.** Beer rightly inferred from Gk. *τὰ ἄνθρα* that *mōrashe* must be identical with Babyl. *maḫrashu*, Syr. *marsha*, Arab. *marasat*, "rope," "cord," "string";[3] vocalize, therefore, instead of *mō* of the first syllable, *ma*. This conclusion is further supported by the fact that Saadja paraphrases the word with *najāt*, "the veins from which the heart is suspended." The figurative meaning of **the cords** or **the strings of my heart** is beyond doubt, since, as has been pointed out in connection with 4. 21, in both Hebrew and Arabic the words for "rope," "band," and "thread" are used metaphorically, even without any additional qualificative, to denote "lifestring."

Heb. XXX. 22, Gk. and Heb. XVII. 1 *a* **The wind is bearing me aloft and carrying me away.** Direct proof that the original place of 30. 22 was in 17. 1 is furnished by the fact that while Heb. 20. 22 is missing in Gk. (in ch. 30), Gk. 17. 1 *a* *ὀλέκομαι πνεύματι φερόμενος* is paraphrase of Heb. 30. 22 as the latter read originally. 30. 22 *b* of

[1] See J. H. Moulton, *Grammar of New Testament Greek*, pp. 12, 61f.; Fr. Blass, *Grammatik des Neutestamentlichen Griechisch*, 2d ed., pp. 120 and 132.

[2] Textcrit. Studien.

[3] *Op. cit.* and Kittel Bibl. Hebr.

the present Greek is Hexaplaric (from Theod.), being *sub* * in S^h and Hie., while Gk. 22 *a* ἔταξας δέ με ἐν ὀδύναις is either variant of Gk. 30. 14 *c*, whence it got in here, or ἐν ὀδ. is dittography of 14 *c*, and ἔταξας δέ με belonged originally to v. 23, being a variant of με ἐκτρίψει (*heshīb* is rendered with τάσσειν Lam. 3. 21). πνεύματι φερόμενος is not to be interpreted in accordance with the rendering of Vet. Lat. and Hie., *agitatus spiritu*, but in accordance with the rendering of Sah. *ere wpnā fi m̄moi*, " The wind carries me away," and the similar rendering of S^h. *men ruḥa mettajtā*, " carried away by the wind," which is also that of Boh.[1] Note that also in Gk. 13. 25 φερομένῳ ὑπὸ πνεύματος means " carried away by the wind " in the literal sense. On the ground of Gk. 17. 1 *a*, *'el* of Heb. 30. 22 is to be omitted and *rūh* is to be considered the original subject of all three verbs. In further support of this reading it may be pointed out: — " To lift one up to the wind " has no parallel anywhere, while " The wind lifts one up " or " bears one aloft and carries him off," whether in a literal or in a figurative sense, occurs so frequently that it must be classed as a stockphrase: cf. I Ki. 18. 12, II Ki. 2. 16, Is. 40. 24 (*sĕ'ara*), 41. 16, 57. 13, Ezek. 3. 12, 14, 8. 3, 11. 1, 24, 43. 5, Job 27. 21 (*qadīm*), 21. 18 and 27. 20 (*gĕnabattu sūfa*), and also Hos. 4. 19, " The wind hath wrapped her up in its wings " (to carry her off). Note also that *'el rūh* cannot be construed with *tarkībenī*, as Frz. Delitzsch, Dillmann, Budde and others rightly observed; their translation, however, " Du lassest mich daherfahren " or " dahinfahren " is far from being clear. But the main thing is that not only with *tarkībhenī*, but also with *tissa'enī*, the construction of *rūḥ* with *'el* is impossible, for, as the numerous examples just cited, fourteen in all, show, " to be carried away by the wind," which is generally granted to be the idea expressed by the half verse, can be expressed in one way only, by construing *rūḥ* as subject with the active verb or verbs employed. As here, *hirqīb* has the meaning " to carry off " or " carry away," II Ki. 9. 28, 23. 30.

It will dissolve me into nothingness. The majority of Biblical scholars rightly uphold the *Kĕthīb* תשוה.[2] They are, however, mistaken in their derivation of *tshwh* and in their translation " in the

[1] Hatch, *Essays in Biblical Greek*, p. 221, in translating πνεύματι φερόμενος "being agitated in spirit" was probably influenced by Vet. Lat. and Hie.; he showed, however, by his question-mark that he had doubt of the correctness of his translation.

[2] The *Kĕrē tūshīja* is to be traced to the same tradition as Theodotian's mistaken interpretation of the entire verse.

storm," or " amidst the roar " or " crash of the storm," for the reason that such a meaning could not be expressed by the adverbial accusative but only by means of the preposition *bĕ*. Rather *tshwh* is to be considered as derived from *sha'ā* related to Aram. *shĕhā* meaning " be devastated," " be infirm," " be ruined," and " to become extinct." In support of this derivation of *tshwh* its rendering by Targ. with *tashjūtha* " infirmity," may be pointed out.[1] How the word is to be vocalized cannot be ascertained. It will now be seen that in *rūḥī ḫubbala* of Heb. 17. 1 a fragment is still left of 30. 22, which originally stood here; one cannot be surprised at *ḫubbala* when one considers how, *e.g.*, Heb. 30. 24 has become changed beyond recognition (see below). As to *jāmaj* of 17. 1, the prevailing interpretation of it, which combines it as subject with *niz'akū* and takes the latter either as byform of or as a mistake for *nid'akū*, cannot be entertained for the reason that " my days are extinct " could not be said in Hebrew any more than in English. Rather *jāmaj* may be considered external evidence that 17. 11 originally stood here, before v. 1; this opening phrase of 17. 11 is all that was left of the verse when it was omitted and put in the margin together with *jāmaj* as a cue; later it was moved from the beginning into the body of the verse.

XVII. 1 *b* **I pray for the grave, but find it not.** It may safely be concluded from Gk. δέομαι δὲ ταφῆς that, instead of *niz'akū*, the text originally read אֶזְעַק, with which *qĕbarīm lī* is to be construed as an objective clause. This construction is very common with *sha'al* (cf. *e.g.* I Sam. 12. 19, Ps. 78. 18, II Chron. 1. 11), and although of its use with *za'aq* no other example occurs, its correctness, to my mind, cannot be questioned, for the reason that *za'aq* in the sense of " implore " is construed with the accusative *pers.* (cf. Judg. 12. 2, Neh. 9. 28, II Chron. 32. 20), just as is *sha'al*, " ask," "inquire of," and " request of."[2] The Hebrew represented by Gk. 1 *bβ*, καὶ οὐ τυγχάνω, must have been וְלֹא אֶמְצָא, with which *kĕbarīm* of the preceding clause is to be construed as object, *kĕbarim* being a case of brachylogy; of this clause *lo'* has evidently been preserved in *lo'* of the first two words of the following verse, while a fragment or an abbreviation of *'emṣā* may be seen in *'m* preceding *lo'*. (Similar instances of abbreviation as well as of transposition we shall find in 30. 24.) This conclusion is the more justified as *'im lo'* cannot possibly be assertive particle, as it is

[1] The Hebrew dictionaries, instead of keeping them distinct, have confounded the two verbs.

[2] An example of *sha'al*, "request of," with *acc. pers.* is found, as the parallelism shows, Is. 58. 2.

generally taken to be, for this particle, as its name implies, occurs only in asseverations and emphatic predictions, not in plain statements of facts.[1]

2 **I pray until I am weary, but what do I achieve.** *λίσσομαι κάμνων, καὶ τί ποιήσω,*[2] supplements Heb. and Gk. v. 1 *b* in such a perfect manner, that there can be no doubt about its being the original continuation. The Hebrew of this verse (with exclusion of *'im lo'*) is, as widely granted, altogether obscure, the translations given have merely the value of guesswork. All that may be said is that for *hăthulīm* and *talan* the text originally read, in all probability, some derivatives from *la'ā*, the *Nif'al* of which is used Is. 16. 12 to connote *hopelessness of prayer*. This conclusion is further borne out by the fact that Sym. read for *hăthulīm* *παραλελόγισμαι* which shows that he must have read first pers. sing. from *talal*, though mistaking it for *Hif'īl*.[3] The following retranslation into Hebrew may be attempted:

4 הֶלְאֵה נִלְאֵיתִי וַאֲשַׁוֵּעַ וּמַה אֶפְעָל

This reading undoubtedly supplies the correct thought, but the data are insufficient to deduce with certainty the correct wording of the thought.

Gk. 3 *a*. *ἔκλεψαν δέ μου τὰ ὑπάρχοντα ἀλλότριοι* is another interesting example of text contamination in the Greek. There is nothing at all corresponding to this text in the Hebrew; for it can neither be taken as rendering of v. 3 *a* nor of v. 5 *a*, as Dillmann[5] and Beer[6] take it to be, but, *μου* excepted, it is a variant of Gk. 18. 7 *a*, *θηρεύσαισαν ἐλάχιστοι τὰ ὑπάρχοντα αὐτοῦ*. The variant was added in the margin whence it got subsequently in the text here; *μου* was added to harmonize it with its new surroundings.[7]

[1] Cf. *e.g.* 1. 11, I Ki. 20. 23, Is. 5. 9, which are all cases of ellipsis, the verb "swear" governing *'im lo'* being omitted.

[2] That *ποιήσω*, and not *ποιήσας* of Codd. B S^2 C is the original reading is probable, though not beyond doubt; it has for its text-authorities, Codd. A S^4 23 Prs., Ald. Compl., and is further attested by the Syro-Hexaplar.

[3] Note that 13. 9 *hāthel* is rendered by Aq. with *παραλογίζεσθαι*.

[4] Note that 11. 8 *ma-tif'al*, with the identical meaning, and also 22. 17 *ma-jif'al*, where the meaning is but slightly different, are rendered by Gk. *τί ποιήσεις* and *τί ποιήσει* respectively.

[5] *Textkritisches z. Buche Hiob*, p. 1355. [6] *Op. cit.*

[7] The strange reading of Gk. 18. 7 *a* has been correctly explained by Beer. The translators misread *jeṣ ĕrū: jaṣūdū*, and reading the *d* of *sa'ădē*

XXX. 24 **Oh, that I might lay violent hands on myself, or that I might beg another to do this for me.** There is the most radical difference between the Hebrew and the Greek of this verse. But while the text of the Greek is perfectly lucid, and moreover excellently transmitted (its reading is practically identical in all Codd. and daughter-translations, inclusive of Sahidic), that of the present Hebrew is utterly corrupt and untranslatable. The customary translation of the verse, "Howbeit doth not one stretch out the hand in his fall? Or in his calamity therefore cry for help?" aside from the fact that its second part makes hardly any sense, is warranted neither by the rules of grammar, nor by the meaning of some of the words. The various emendations proposed are far afield; not only can it be shown that the text of the Greek was originally read also by the Hebrew, but in this verse, unlike 17. 2, we have the necessary working basis for restoring the original wording pretty exactly. In v. 24 *a* *bĕ'ī* is abbreviation of *bĕ'aṣmī*. Proof of this is furnished first by the fact that, instead of *lĕgarmeh*, as in the editions of Targ. II, the MS. reading is *lĕgamrī*, which is clearly a mistake (by transposition of *m* and *r*) for *lĕgarmī*, "on myself"; further, by the reading of *'alī* for *bĕ'ī* of the Syr., which at the same time bears out my explanation of the MS. reading of Targ. These readings of Targ. and Syr. are the more valid, as v. 24 in both versions clearly rests, not on the Greek, but on the disintegrated Hebrew text. Also in *ἐν ἰσχύι* (=*bĕ'oṣem*) of Sym, proof may be seen of the original reading *bĕ'aṣmī*, as far as the consonants of the word are concerned. From *bĕ'aṣmī* it follows that instead of *jishlaḥ*, the original text must have read *'eshlaḥ*. The change from the first to the third person is to be attributed not so much to dogmatic reasons as to harmonization of the verse with the surrounding verses among which it got by mistake. Finally *lō'* is mistaken vocalization for original *lū*, written with *'alef*.[1] In v. 24 *b* שוע is abbreviation of שועתי; direct proof of this is to be seen in *gĕ'īth*, "I cry," of Syr. Further, *'im* is mistake for original *'ō*, and *bĕfīdō* is mistaken reading for original *bĕfī lū*, due, on the one hand, to wrong word-division, and on the other to ל being mistaken for ד. Finally, omit *lahen*, and read after *shiwwa'tī*: — *wĕ'aḥer ja'ăsenna lī*. The verse as a whole reads:

as *r*, they mistook the word as abbreviation of *sĕ'īrīm*; *'ōn* they took as meaning "wealth."

[1] There are quite a number of cases of *lū* being spelt with *'alef*, which have been similarly misread: cf. Job 9. 33, 23. 6, Gen. 23. 11, Judg. 21, 22, I Sam. 13. 13, 20. 14 (twice).

אַךְ לֹא בְעַצְמִי אֶשְׁלַח יָד אוֹ בְּפִי לוֹ שִׁוַּעְתִּי וְאַחַר יַעֲשֶׂנָּה לִי ׃

XVII. 13. **Verily I have to look.** *'im* is emphatic particle.

15 happiness for me. The second *tiqwathī* is dittography, for which, in accordance with Gk., טוּבָתִי is to be read (Beer and others). Additional proof of this reading may be seen in the third plural of the verb of the following sentence.

16 **When together we sink into the grave.** Vocalize, in accordance with Gk., נַחַת (Graetz and others); as the word reads at present the half verse is untranslatable. As stated before, *'afar* is ellipsis for *'ăfar maweth* (cf. 7. 21), and was, in fact, so understood by Gk.

XVIII

Synopsis. — Bildad expresses the personal resentment the friends feel at Job's accusation that their minds are closed to understanding. He asks at the outset of his speech:

"Why are we counted as brutes,
Why are we stupid in thine eyes?"

Then he gives vent to the wrath which fills him because of Job's bold language in general, his blasphemous attempt to make himself out the innocent victim of God's cruel attack. He is plainly incensed.

"Thou who rendest thyself in thy rage,"

Bildad asks cuttingly,

"Shall the earth be made desolate because of thy outcry,
Or the mountain be removed from its place?"

By "thy outcry" he unfeelingly refers to Job's prayer, "Let the earth not cover my blood, Let there be no place for my out-

[1] *shalaḥ jad bĕ,* meaning "to kill" a person, occurs among other examples Gen. 37. 22, I Sam. 24. 10, 26. 9. In all three examples this meaning follows clearly from the context; the usual translation, however, "to stretch out," or "to put forth one's hand against," fails to make this meaning clear. In regard to *bĕfī,* adding emphasis to the word, cf. 19. 16 and Ps. 66. 17.

cry." He implies that if Job's petition were to be granted, it would be equivalent to overthrowing the system according to which God rules the universe, the system of retributive justice. For Bildad Job is suffering the consequences of his sin, the proof of his sin being the fact of his suffering. In the detailed picture of the disaster awaiting the wicked with which he follows up his question to Job in v. 4, it is obvious that he has Job's visitation in mind.

XVIII. 2 **How long wilt thou be out for rhetorical effect?** seems to me to express the figure employed in the half verse: note that Arab. *qanaṣa* means not only "to entrap," but also "to hunt," "to chase." In accordance with Gk., read in 2 *a*, *tasīm*, and in 2 *b*, *tabīn*, second sing., instead of second plur. of Heb. The Aram. plural ending of *millīn* is the mistake of a copyist.

3 **Why are we stupid in thine eyes?** *niṭmīnū*, as the dictionaries and others rightly take it, is derived from *ṭamā*, a by-form of *'aṭam;* instead of the plural suffix *kem* of *'ēnē*, read in accordance with Gk., Syr., the singular suffix *ka*.

4 **Thou who rendest thyself in thy rage.** The suffixes of the third sing. of the relative clause *ṭoref etc.*, the antecedent of which is *ka* of the following phrase, are contrary to all rule; the original text must have read the suffix of the second sing.: נפשך באפך, which was, in fact, the reading of both Gk. and Vulg. *nafshěka* is not omitted in Gk., as Beer thinks,[1] but, being reflexive pronoun, was correctly rendered σοι [σε S^2, Compl.]; further, in place of the present nominative, Gk. originally read the instrumental ὀργῇ, as is shown by Prs. 137, 138, *hen wōžnt* of Boh. and *běrūgzā* of S^h: from this it follows that not κέχρηται, but κέχρησαι of Prs. 254 and Alex. is the original reading. The reading of Gk. as ascertained is borne out also by Vulg., *Qui perdis animam tuam in furore tuo.* The relative clause *toref etc.* is purposely placed before its antecedent, at the head of the sentence, in order to give prominence to the point made. Bildad wishes to make Job understand that it is not God that has attacked him "in unrelenting rage," but that it is his own fury that is consuming him. **Because of thy outcry.** Read, in accordance with Ms. Ken. 153, הלמען צעקתך; this reading is so superior to that of the present text that it must be

[1] Text des Buches Hiob.

considered the original. It is a plain reference to Job's agonized outcry, "Let the earth not cover my blood, let there be no place for my outcry," and portrays the unfeeling fanaticism of Bildad better than anything else could. The variant read by Gk., ἐὰν σὺ ἀποθάνῃς = *halĕma'an mūthĕka*, is equally expressive.

6 **And his lamp radiating around his head.** *'alaw* is used equivalently to *'ălē ro'sh* in 29. 3, the same notion being referred to as in the latter verse.

7 **His firm steps will be hindered.** The idiom, without the qualifying phrase *'ōnō*, occurs again Prov. 4. 12.

8 **He will rush headlong** seems to me the meaning of the doubtless idiomatic expression *shullaḥ bĕraglaw*; cf. the related expression Prov. 19. 2, *'āṣ bĕraglajim*, meaning "he who acts with precipitation."

12 **Evil threatens him.** The customary rendering of 12 *a*, "His strength shall be hunger-bitten," has rightly been objected to by a number of scholars, for the reason that *ra'ab* does not mean "hunger-bitten." However, the interpretation proposed by these scholars instead, "Misery shall be hungry — *i.e.* ravenous — for him," is equally untenable, since *ra'eb*, "to be hungry for," would require an indirect object; aside from this, the parallelism would still be far from perfect. From the parallelism it may be conjectured that instead of *jĕhī ra'eb* the text originally read קרוב or הוא.ק. The suffix of *'ōnō* has the force of an objective genitive. It should be added that, with exception of II Ki. 2. 10, where *jĕhī* is legitimately used in the apodosis of a conditional sentence, its seeming use as indicative is invariably a case of text corruption.[1] **Disaster is near at hand to ruin him.** *ṣela'*, meaning "fall," "ruin," or "to effect (a person's) ruin," is found again Ps. 35. 15, 38. 18, Jer. 20. 10.

13 **Disease will consume his skin.** *baddē 'ōrō* can neither be translated "the pieces of his skin," nor "the members of his body," since *bad* does not mean "piece," nor *'or*, "body"; *baddē* is evidently mistaken reading due to dittography of *badaw* of the second clause. On the strength of *bidĕwaj* of Ms. Ken. 658 it may be emended to read בִּדְוַי. This emendation, to my mind, makes the verse better balanced than that of Wright and others, *je'ākel bidĕwaj*. **The firstborn of death** or **deadly plagues** means the most dreaded of deadly diseases, that is leprosy, the workings of which are clearly described in the verse; cf.

[1] Cf. Job 20. 23, 24. 14, Ezek. 16. 15. In Gen. 49. 17 Samar. reads *jihjoe*.

Is. 14. 30 "the firstborn (*bĕkorē*) of the poor," meaning the poorest The verse shows conclusively that Bildad in his description of the end awaiting the sinners takes Job's affliction for his model. Siegfried's emendation of the text on the ground of the mistaken rendering of *bĕkōr* by Gk. is unwarranted.

14 **in which he placed his trust**: *mibṭaḥō* is a nice case of an appositive. By **the king of terrors** death is meant; the expression, which is very likely to be classed as a stock phrase, may be traced to mythological notions.

15 **Lilith will inhabit his tent.** On the strength of Is. 34. 14, Beer-K. convincingly emended *mibblī-lō* to לילית; cf. the remarks on 15. 28.

17 **in the land.** Note that the plur. *hūṣōth* is used Prov. 8. 26 as synonymous with *'ereṣ*, and that in Job 5. 10 it connotes "fields."

19 **No offspring or progeny will be left him among his tribe.** *nīn wĕneked* is an alliteration, similar to Eng. *kith and kin*.

20 **his end** seems to me the more accurate rendering for the frequent use of *jōmō* to denote a person's hour of death (cf. *e.g.* I Sam. 26. 10, Ezek. 21. 30, Ps. 37. 13); compare the somewhat similar Eng. expression in "his hour has come." **And his contemporaries**; the somewhat inaccurate use of *qadmonīm* to signify "contemporaries" is to be explained by *'aḥăronīm* in the first clause.

21 **this will be the end . . . this will befall.** The antecedent of *'ellæ* and *zæ* is the contents of the preceding description of the fate awaiting the wicked.

Ch. XIX and its Constituent Parts from Ch. XXX

Synopsis. — The question with which Job begins,

> "How long will ye torment my soul,
> And crush me with your words?"

shows how he has been cut to the quick by Zophar's venomous speech. He is weighed down by the sense of his isolation and of the stigma put upon him by his visitation. His heart craves a friendly word, or other mark of sympathy, from those who were once his friends; but even his wife turns with loathing from him, and his kinsmen and former intimates show abhorrence to him:

"My relatives have failed me,
And my familiar friends have forgotten me.
My breath is disgusting to my wife,
And I am loathsome to my kinsmen.
My intimate friends abhor me,
Those I have loved have turned against me."

Far from making him bitter and resentful, however, his cruel isolation has a softening effect on him. His suffering serves to bring out his nobility of character, above all his unconquerable faith. Note the tenderness of the words, "Those I have loved have turned against me," and the marked change in tone throughout the speech. The attitude of mental superiority and the biting sarcasm, so noticeable in the preceding speech, have given way to a pathetic pleading with his friends for sympathy:

"Have pity, have pity on me, O my friends,
For the hand of God hath struck me!
Why do ye persecute me like God?
Why can ye not get enough of feasting on my body?"

And though he fails to excite the compassion of his friends, or to arouse any sympathetic understanding in those around him, he is more than ever sure that he is right, and that they are wrong. He is confident, moreover, that the day will come when men will have a larger spiritual vision, and will be able to judge his case truly. To this end let his words be preserved forever.

But his faith wins a still greater triumph over the fate that is crushing him. We have followed, step by step, Job's ever growing conviction that his clear conscience is his sure claim on God, and that notwithstanding his afflictions, he is nearer to God than ever. This assurance now reaches a climax, as it were, and in an exultant burst of faith he declares that in the end God himself will appear to champion his cause before the world.

"I know that my Redeemer liveth,
That at last He will appear on earth.
Even after my skin hath been torn from my flesh,
Still I will cherish the hope that I shall see God;
The heart in my bosom pineth
That I may see Him, a champion in my behalf,
That mine eyes may see Him, and not as an enemy."

He follows up this triumphant declaration with a warning to the friends, that if they persist in their heartless attitude and unjust suspicions they shall have cause to fear God's wrath when He appears. The verses are a parallel to 13. 9–11, and 6. 29.

XIX. 5 **But if ye mean to disdain me in your selfrighteousness.** *'alaj tagtīlū* expresses that the friends consider themselves morally superior to Job, and look down upon him as a sinner.

8, 9. cf. the remarks to 3. 23.

10 **I must depart**: cf. the remark on 14. 20.

11. The verse is a parallel to 30. 21, and reads like a prose version of it by a reader or a later editor. This is further confirmed by the close resemblance — almost identity — of 11 *b* with 13. 24 *b*, and of 11 *a*, in the reading of Gk., δεινῶς δέ μοι ὀργῃ ἐχρήσατο, with 16. 9 *aα*.

12, XXX. 12–14. It may be noticed almost at a glance that 30. 12 *c*, **And erect their sinister ramparts against me**, must be a variant of 19. 12 *b*, *And erect their ramparts against me*, and being the more poetic expression of the two, there can be no doubt that 30. 12 *c* is the original reading. The occurrence of the half verse both here and in 30. 12 is to be explained by the fact that when the latter and the verses following it were omitted from their original place after 19. 12, they were put in an available blank space of the manuscript, with the half verse repeated as a cue. Further evidence that the original place of these verses was in ch. 19 may be seen in Gk. 30. 13 *b* ἐξέδυσεν[1] γαρ μου τὴν στολήν, which is a variant of 19. 9 *a*; it was originally written in the margin of ch. 19, whence, together with the other verses omitted from that chapter, it got in ch. 30. In explanation of the change δόξαν to στολήν in the variant, it may be mentioned

[1] As Codd. S β 16 Prs. Sah. S^h Vet. Lat. Hie. Ald. and Compl. read correctly for ἐξέδυσαν of Codd. A B and Boh.

that the stola, even as the turban up to this day, was worn only by people enjoying social caste, and hence was a badge of distinction. As to 30. 13 *a*, *nathĕsū* is undoubtedly a corruption of *nathĕṣū* caused by dittography of *jittĕṣenī* of 19. 10, while *nĕthibathī*, for which the versions without exception read plural, either is dittography of the same word of 19. 8, or, since Greek read instead of *nĕthibōthaj* of the latter verse *panaj*, it may primarily have been marginal correction for this mistaken reading. 30. 13 *c*, which was not read by Gk., and is missing also in Ms. Ken. 30, is a variant of 29. 12 *b*, as has already been observed by Voigt and Beer (see remarks to 29. 12). Finally as to 30. 12 *b*, *shilleḥū* is dittography of the same word of the preceding v. 11, while in *raglaj* a fragment may be seen of *pedes meos vinxerunt compedibus*, read here by Vet. Lat. The clause, the close resemblance of which to 13. 27 *a* will be noticed at once, presents no doubt a parallel case to 19. 11: originally it was probably added as a marginal comment to 19. 8 *a*, suggested by 13. 27 *a*, just as 19. 11 *b* was copied after 13. 24 *b*; from the margin of ch. 19 it got, with the other verses from this chapter, in ch. 30.

XXX. 12 **At my right they rise in swarms.** Read, in accordance with 25 Mss. *pirḥa*, feminine; the reading *pirḥaḥ* of some of the editions is etymologically excluded; such a formation (reduplication of a final *ḥeth*) would be without a parallel. The masc. plural of *jaqūmū*, following *pirḥa* directly, precludes that *pirḥa* should be its subject; *pirḥa* can only be adverbial accusative.

13 *b* **to effect my ruin** is a circumstantial clause, dependent on v. 12 *c*.

14 **amidst crash and ruin** accurately expresses *taḥath sho'ā*, and **they sweep in, wave upon wave**, *hithgalgalū*. It is hardly necessary to remark that 30. 12–14 when taken as a part of Job's figurative description, 19. 12, of God's assault on him, are enhanced beyond measure.

XXX. 20 **I stand before Thee.** Construe *'eloeka*, which is a case of brachylogy, also with *'amadtī*, and cf. II Ki. 5. 25, Ezek. 21. 26. **Thou regardest me not.** In accordance with Vulg., *et non respiciis*, and de Rossi Ms. 593, read ולא תת., as a number of scholars have rightly emended.

15 *b–c* **My hope hath flown away like the wind.** That *tirdof* cannot be original text is widely acknowledged, but the emendations proposed are far afield. From Gk., ᾤχετο, rendered by Sah., *a . . . hōl*, "has flown away," it may be concluded that, instead of *tirdof*, the text originally read תָּעוּף — a reading the fitness of which is self-evident; cf. the similar example Is. 60, 8, "Who are these that fly (*tĕ'ūfœna*) like a cloud"; besides, by this reading the parallelism is perfect. In

further support of my conclusion from ᾤχετο note the Homeric phrase ᾤχετ' ἀποπτάμενος, "He has taken flight and gone," meaning *he disappeared swiftly* (Il. 2. 71) and οἴχηται φεύγων (Od. 8. 356) expressing the same. At the inference of Siegfried and Beer-K. that ᾤχετο points to the reading *tĕrādef*, one cannot but express surprise.

15 *a* **Overwhelmed by terrors.** This meaning of *hohpak 'alaj etc.*, is borne out by the fact that Dan. 10. 16 *nehephkū a'laj ṣiraj* is used with practically the same meaning (cf. "and I have no strength left" following it). Though in the latter example *ṣiraj* is construed with the plural of the verb, the construction here of *ballahōth* with the singular of the passive is perfect grammar. It is possible that the reading *hoppakh* is due to dittography of *h*, and that the original text read *hohpak*, passive Qal, but since the *Af'al* is found of Aramaic *hĕpak*, it is difficult to arrive at a positive conclusion on this point. It is self-evident that v. 15 *a* cannot originally have formed a part of v. 15 *b–c*, but must have belonged to v. 16.

16 **my soul must succumb.** Omit, in accordance with Syr.,*'alaj;* also *'atta* is to be omitted, as already suggested by Grimme, and *wĕ* is to be joined to the verb, reading *wattishtappek*. With the meaning of v. 16 *a* compare the similar meaning of *hishtappek nafsham*, "they expire," Lam. 2. 12.

27, 17 *b*. Verse 27 *b* is a variant of v. 16 *b*, and may be considered as external evidence that v. 27 *a* followed originally v. 16. When omitted after the latter verse, v. 27 *a* was put in the margin, with v. 16 *b* repeated as a cue: *jō'hăzūnī* was subsequently changed to *qidmūnī*. V. 17 *b* forms with 27 *a* a perfect couplet; there is besides, as we shall see presently, external proof that it followed the latter immediately.

30, 17 *a*. Verse 30 *a* is incomplete. The customary translation shows the right feeling on the point, and supplies the missing word, "My skin is black, *and falleth* from me." It should, however, be understood that the Hebrew, as it stands at present, does not warrant such a translation, since we have not here a case of ellipsis. Originally *me'alaj* was followed by נִקְרָ found at present in v. 17 *a*. The word was omitted from v. 30, prior to the omission of the verse from its original place after v. 17 *b*; it was put in the margin right in front of the verse, with the following word *(w)'ăṣamaj* [1] as a cue, and from the margin both were later taken to 17 *b*. *me'alai* in v. 17 *a*, which was read neither by Gk. nor Vulg., is a subsequent addition, as is also, as various scholars have

[1] It is hardly necessary to remark that when meaning *body* either the singular or the plural of *'eṣem* may be used.

pointed out, *lajla*, the addition of which was suggested by the verb of 17 *b*. **Blackened, my skin falleth from me.** In the Hebrew, *niqqar me'alaj* depends as a circumstantial clause on *shaḥar*.

XIX. 20. The verse, which in its present place interrupts the thought, fits in well after 30. 30. **My bones stick through my skin.** Omit *ūbiběsarī* as a later addition, as Budde and others have pointed out (for parallels of this stock phrase see p. 17); the word was probably added as a gloss from Ps. 102. 6. German scholars unfamiliar with the fact that **I have escaped by** or *with* **the skin of my teeth** has in English become proverbial for "I have barely escaped" have found this expression meaningless, and have unwarrantedly emended the text.

XXX. 28 *a* **I walk about in gloom** is an incomplete half verse. The meaningless phrase, "without sun," is all that is left of the rest of the verse, any emendation of it must under the circumstances be considered futile. Sym. *ἀθυμῶν* Vulg. *sine furore* rest on the vocalization *ḥema*. Gk. *ἄνευ φιμοῦ* is not mistake for *α. θυμοῦ* as generally thought, and as Compl. wrongly corrected, but *φιμοῦ* is mistake for *φιμοῦν* still recognizable in the corrupt *φημουν* of Prs. 55. Proof of this is Sah. *ēžn̄* (Cod. IC *ažn̄*) *karōi*, "without silence," Boh. *n̄tikō n̄rōi an*, "I am not silent," and Vet. Lat. *sine silentio;* it is rendering of *wělō'dammū* of the preceding v. 27 *a*, which but for this is missing in the Greek. *Φιμοῦν* "silence," pass. "be silent," is quite common in the New Test.; the use of the active here in a passive or middle sense is nothing unusual in Hellenistic Greek. In regard to v. 28 *b* see 16. 18.

XXX. 29, 31, XIX. 13ff. **I am become a brother to jackals, a companion to ostriches.** The jackals as well as the ostriches, because of their weird cries and dismal howling, are a common Biblical metaphor of loneliness and utter desolation. It will thus be seen that v. 31, **My harp is turned to mourning, my flute to lamentation**, forms a most fitting continuation of v. 29; it really supplements the figure employed in the latter; cf. Mic. 1. 8, "I will make a wailing like jackals, a lamentation like ostriches," also Is. 13. 21, 34. 13. It may also be noted that Job's description, 19. 13ff., of his desertion by his kin and friends could not be more fittingly introduced than by 30. 29, 31.

XIX. 13 **My brethren hold aloof.** Read, in accordance with Ms. Ken. 30, Gk., Aq., Sym., Syr., plural of the verb, *hirḥiqū* (Beer-K. and others); the present reading is due to the fact that the third plural was written without a final vowel letter, which the Masorites failed to recognize. The particle *'ak* in the second clause has emphatic force (cf. Deut. 16. 15); the Greek, owing to mistaken word-division in the Hebrew copy, read *'ak* and *zārū* as one word — a reading which, as

both the parallelism and the preposition *min* show, cannot possibly be considered as original. Nor is there any other ground for emending 13 *b*.

14 **My relatives have failed me.** A case of brachylogy; the suffix *nī* of the verb of the second clause is to be construed also with *ḥadĕlū*.

15 **My serfs.** The *gār* was in ancient Israel what the client was in Rome, a stranger or other dependent under a person's protection, and the *gār bajit* is a dependent that in due course has become a person's serf (this is the meaning of the term also in Exod. 3. 22).

16 **With humble words** seems to me to express the meaning of *bĕmō fī*, for which we have no exact equivalent.

17 **I am loathsome.** *ḥannōthī* is perf. Qal of *ḥanan*, meaning "to stink." **to my kinsmen.** As explained p. 24 *biṯnī* is used elliptically for *beṯen 'immī*.

18 **when I rise,** *i.e.* in defense. **They insult me.** It is the preposition *bĕ* that gives *dabber* this meaning; with the same meaning *dabber bĕ* is used Nu. 12. 1, 8, Ps. 50. 20, while Nu. 21. 5, 7 it means "reproach."

22 **Why can ye not get enough of feasting on my body?** The meaning of this half verse is clearly indicated by its parallel 31. 31 *b*, yet both half verses have always been erroneously translated and interpreted. The scholars considered *mibbĕsarī lo' tisba'ū* the equivalent of Arab. *'akala laḥmahu 'l-mar'i*, Aram. *'akal qarṣōhi*, "defame" or "malign a person," overlooking the essential difference between *'akal* and *saba'*. In Arabic *saba'a*, construed either with *min* or the accusative, in addition to "be satiated," "sated," or "satisfied with," means figuratively "to be satiated to loathing with a thing," "to get enough of," or "to have one's fill of." [1] It is with this meaning that *saba' min* is used both here and 31. 31 *b*, "O, that we might have the opportunity to feast without stint on his body." In further support of this meaning of the two half verses note Eccl. 6. 3 *lo' tisba' min haṭṭōba*, "he will not have his fill of happiness," 4. 8 *gam 'ēnaw lo' tisba' 'osher* (acc.) "nor can his eyes feast enough on wealth," and 5. 9 ("He who loves money") *lo' tisba' kesef*, "cannot get enough of money."

23 **Oh let my words be written down** *etc.* As Deut. 5. 26, Ps. 14.7, *mī jitten* expresses a wish, but not a wish past realization. The repetition of *mi jitten* is an effective instance of paronomasia, and *millaj*, being a case of brachylogy, is to be construed also with 23 *b* and the following verse. Beer's emendation of v. 23 mars the beauty of it.

[1] See the Arabic Lexica of Freytag and Lane.

25–27. In the entire book of Job, there is no other group of verses about the interpretation of which there is such diversity of opinion as about vv. 25–27. All sorts of emendations have been proposed. Yet these verses require no emendation, being perfect both in thought and grammatical structure. This astonishing fact is psychologically interesting; there can be no doubt that the confusion is due, not to the inherent difficulties of the verses, but to the bias with which they have been approached.

25 **My Redeemer.** *gō'el*, "protector," "redeemer," is such a common term, as applied to God, in the Old Test., that no comment is necessary. *'aḥărōn* is adverbial case (*Ḥāl*) meaning *last* or **at last** (cf. II Sam. 19. 12 f.). **on earth**: this is plainly the meaning of *'al 'afar* also in 41. 25.

26 **Even after my skin hath been torn from my flesh**, *i.e.*, when his illness has reached the very last stage. Other cases of the use of *'aḥar* as conjunction are 42. 7, Lev. 14. 43, Jer. 41. 16. The plural of *niqqĕfū*, referring to the ravages of his disease, finds its explanation in the metaphor Job used in vv. 12, 30. 12–14. *zo'th* is a case of the so-called interjectional use of the demonstrative, which the grammarians and exegetes have here as well as in a number of other cases failed to recognize, and either unwarrantedly emended or wrongly interpreted. Such other cases are Lev. 26. 44,[1] Ezek. 20. 27, 36. 37.[2] The function of *zō'th* in these examples and our verse of Job belongs in one and the same category with that of *zæ* and *zō'th* in the following examples: Gen. 31. 41, Exod. 32. 1, Nu. 13. 17, Josh. 9. 12, I Ki. 17. 24, II Ki. 6. 33, Is. 21. 9, Ps. 56. 10 (note that, as in the case of *'atta zæ*, I Ki. 17. 24, Gk. renders *zæ* well with *ἰδού*), 104. 25, Cant. 7. 8, *et al.* Its use in all the examples is analogous to that of interjectional *hādha* in Arabic, and what Nöldeke remarks with reference to the latter[3] may be applied to *zæ* and *zō'th* Exod. 32. 1, Josh. 9. 12, II Ki. 6. 33, Ps. 104. 25, Cant. 7. 8 *et al.*, the position of the demonstrative shows that in none of these examples can it be attributive to the substantive following it. **Even . . . still** is an attempt to express the force of the

[1] Emended by Driver, SBOT., Baentsch, *Exodus*, Bertholet, *Exodus*, and also, but with some hesitation, by Ryssel in Kittel, *Biblia Hebraica*.

[2] The first of these two identical examples in Ezekiel has inconsistently been emended by Rothstein in Kittel, *op. cit.*, and in Kautzsch, *Die Heilige Schrift des Alt. Test.* 3d ed.

[3] *Zur Grammatik des Klassischen Arabisch*, § 41, pp. 48ff. This is not the place for the discussion of interjectional *zæ* or *zō'th*, the point has only been touched upon, as far as absolutely necessary for the interpretation of the verse.

interjectional *zō'th* here. As to the joining of *mibbĕsarī* by *ū* to the rest of the clause compare the similar cases II Sam. 13. 20, Is. 57. 11, Am. 4. 10; the function of the conjunctive particle in all these cases is to add emphasis to the prepositional phrase. **Still I will cherish the hope that I shall see**, cf. 13. 15, " I desire to justify," and also what has been remarked in regard to 9. 14.

27 **My heart in my bosom pineth that I may see Him** *etc.* The *'ăsher*-clauses are not relative sentences but objective clauses, dependent on *kalū;* they are put in dominant position, at the head of the sentence, for the sake of emphasis, and also for the reason that the object of *'ĕlōha* of the preceding verse is to be construed also with them — a case of brachylogy of which we have already had many examples. With the meaning and construction of *kalū* cf. *kalĕtha nafshi* and *kalū 'ēnaj* with *lĕ rei* as objective, " My soul pineth for," " My eyes pine for," Ps. 84. 3, 119. 81f., 123. **a champion in my behalf.** *lī* is *dativus commodi*, and is so taken by the prevailing translation, " on my side;" *uĕlo' zār*, **and not as an enemy**, is adverbial accusative (*Ḥal*), expressing negatively what is asserted positively by *lī;* the meaning *enemy* of *zār* is so common, that parallel examples need not be cited. The perfect *rā'ū* is precative perfect.

It will be seen that the accurate grammatical analysis of vv. 25–27 leaves room for one interpretation only, that as in the parallel passages 16. 19–22, 17. 3, and 31. 35–37, 6, Job gives expression to his ever-growing conviction that in the end God himself will appear as his vindicator, and as the parallel passages state explicitly, vouch for his innocence. It should be added that the view that the verses express the hope in immortality or resurrection has been refuted again and again in modern times as incompatible with the text, the first to do so being Eichhorn in 1787,[1] also that it has no basis either in the Greek version or in the Syriac and Targum. The first to carry this mistaken interpretation into the verses was Origines, whose interpretation, though refuted at the time by Chrysostomus (who pointed to 14. 12ff. as precluding it), was later adopted by Augustine and Jerome. The latter made it the basis for his translation of the verse in the Vulgata, whence it found its way into the Lutheran and into the English Bible.[2]

28 **in him.** Read, in accordance with many Mss., Theod., Targ., Vulg., בוֹ — a generally accepted emendation.

[1] *Biblische Litteratur*, I. 3 p. 367f.

[2] The history of the interpretation of these verses has been exhaustively treated by J. Speer, *Zur Exegese von Hiob* 19. 25–27 in ZAW., XXV (1905), pp. 47ff.

29 **the sins that bring down the sword.** Omit *ḥereb* in 29 *b*, and insert *'awonōth* after *ḥereb* of 29 *a* reading מפני עונות חרב; *'awōnōth* was omitted, and together with *ḥereb*, as a cue, was added in the margin, whence both were later wrongly joined to the end of the line. The words which originally followed *ḥēma* are missing in Hebrew, but have been preserved in Gk., *θυμὸς γὰρ ἐπ' ἀνόμους ἐπελεύσεται*, the Hebrew of which is כי ח. על עולים תבוא. Further proof of this reading is furnished by Targ., *'arum kiděragez 'elāhā 'al sūrḥanūthā mĕgarē qadōlīn dĕḥarbā*, " For when God is wroth because of sinfulness He incites wars," which is a contamination of the reading of Gk. and the present Heb. text. Note that Targ. correctly understood *ḥēma* to connote " Divine wrath." A trace of this reading of Gk. and Targ. is found also in Vulg., *quoniam ultor iniquitatum gladius est*. *Ḥereb* is a qualificative genitive, as *e.g. 'awōn qeṣ*, " guilt bringing about the end," Ezek. 21. 30, 34, 35. 5. By " the sword," the sword of God is meant; cf. Is. 31. 8, 34. 5–6, 27. 1, Jer. 12. 12, 47. 6, I Chron. 21. 12, 30. The idea of the sword as a divine symbol, met with in these passages, has its origin in primitive religious notions, in elucidation of which it may briefly be mentioned that in Babylonian literature, *e.g.*, the sword is a frequent ideograph of Nergal, the god of war and pestilence.[1] The fact that the sword is a divine symbol, the emblem of the deity, explains the use of the word without the article in our verse and in Is. 31. 8: in both cases the word still shows its original character as a proper name, which it is in the Babylonian-Assyrian Nergal-hymns. **Wherefore ye will know that there is a Judge.** The idea of 29 *c* is brought out well by Targ.: " Wherefore ye will know that the Supreme Judge is a righteous Judge." One cannot help wondering whether this rendering rests on an original, more complete text, or if the Targumist simply caught the spirit of the words.

XXX. 18. This verse is generally acknowledged to be obscure. Light is thrown on v. 18 *a* by the Greek, which read *ἐπελάβετο*, that is, יִתְפֹּשׂ for *jithḥappes*. This reading makes the half verse a variant of Gk. 30. 13, which in its turn we found to be a repetition of 19. 13 *a*. This original reading of 30. 18 *a* lends weight to the fact that 18 *b* was not read in the original Greek, being missing in Sah. and *sub* * in S^h and Alex.; it is, in all probability, the corrupt Hebrew of another of the glosses which the Greek of ch. 30 has in excess of the Hebrew.

XXX. 19. The customary translation of 19 *a*, " He hath cast me into

[1] See M. Jastrow, Jr., *Die Religion Babyloniens und Assyriens*, I, pp. 65, 461f., 470f.

the mire," is grammatically impossible, as has been recognized by a number of scholars. The emendations proposed by these are, however, not acceptable. The original reading of the entire verse has, but for one exception, been preserved by Gk., *ἤγησαι δέ με ἴσα πηλῷ, ἐν γῇ καί σποδῷ μου ἡ μερίς*; instead of *ἤγησαι* the original Gk. read *ἤγημαι*, as may be inferred from *aestimavi me* of Vet. Lat., Hie.[1,2] and *awkaat*[1] of Sah., and also from *comparatus sum* of Vulg. The verse formed originally a variant of 42. 6 *b*, as may be seen from the reading of the latter in Gk., *ἤγημαι δέ ἐγὼ ἐμαυτὸν γῆν καὶ σποδόν*.

XXX. 23. The second clause "To the house appointed to all living beings," formed originally, in all probability, a comment to 10. 9, as may be deduced from Gk. *οἰκία γὰρ παντὶ θνητῷ γῇ*. About v. 23 *a* nothing positive can be said except that *maweth tĕshībenī* does not seem to be the original reading; the phrase cannot mean either "Thou wilt bring me to death," or "in den Tod willst du mich heimbringen," (note that 10. 9 *b* means, like its parallel Ps. 90. 3, "Thou wilt turn . . . to dust"). If the text originally read *'afar* for *maweth*, the phrase might be considered a repetition of 10. 9 *b*; if, however, Gk., *θάνατός με ἐκτρίψει*, has preserved the original reading, it may have been a gloss to 30. 22 *b*.

XXX. 25 belongs to ch. 31.

XX

Synopsis. — The writer could not have better characterized the friends' lack of understanding of the spiritual conflict going on in Job's mind than by the two opening verses of Zophar's speech. The exultant burst of faith in the conclusion of Job's previous speech had no effect on Zophar except to stir up his impatience and make him feel righteously indignant. His entire speech is taken up with a picture of the wicked man who in the prime of life, at the height of his power, is suddenly overtaken by disaster — a picture which is even more openly descriptive of Job and his afflictions than was the earlier picture drawn by Bildad. Zophar's references throughout are both pointed and malicious; he uses practically the same words as Job did,

[1] The third plur. passive with objective suffix serves as paraphrastic passive in Coptic; see Steindorff, *Koptische Grammatik*, 2d ed., § 373.

when reminiscing about his former prosperity (29. 6), to show that his prosperity is gone forever, and employs the same figure that Job used in 16. 13, to express that he will be fatally stricken:

"He will not look upon the herds grazing in the valley,
Nor upon the flowing streams of honey and cream.
. . . . . .
The missile will penetrate his back,
The glittering sword will enter his gall."

It is interesting to notice in this speech how Zophar interweaves with his description certain insinuations against Job's character which serve to prepare the mind for the baseless charges which Eliphaz, in his next speech, brings forward against Job:

"Because he has ground down the poor with toil, and then cast them aside,
He has stolen houses, instead of building them himself." (v. 19.)

Having so persistently harbored false suspicions of Job, the friends are now at the point where they are ready to take their suspicions for actual facts.

XX. 2, 3. The two verses as at present arranged convey no intelligent meaning, no matter whether of v. 2 *a* the reading of the Hebrew or that of the Greek is accepted. If, however, v. 3 *b* is read after 2 *a*, and 2 *b* after 3 *a*, the verses make perfect sense; this was doubtless the original order. **My own reason telleth me otherwise, my common sense giveth me a different answer.** Read, in accordance with Gk., לא כן instead of לכן, as a number of scholars have emended, and construe *lo'kēn* also with the verb of v. 3 *b*. The present reading *lakēn* is to be explained by the fact that *lo'* was written without a vowel-letter, and in consequence, was read with the following *kēn* as one word, cf. the similar case 24. 14. The preposition *min* of *rūḥ mibbinathī* is expletive *min* (see 5. 15), just as it is in the opposite expression *rūḥ mimmarōm*, "Divine spirit" (Is. 32. 15); in contradistinction to the latter, *rūḥ*

mibbinathī means the spirit, the source of which is one's intuition or experience,[1] cf. the related *rūḥ biṭnī*, 32. 18. **Teaching at which I take offense.** *mūsar kĕlīmmathī* is a case of qualificative genitive, similar to *nĕwath ṣidqeka*, 8. 6. **Therefore I am wrought up.** No emendation of *ḥushī bī* is necessary; as stated before, the verbs expressing haste denote also "to be excited," or "act excitedly," and *vice versa*, the verbs expressing excitement, as *e.g. bahal*, *ḥarad*, have the secondary meaning "to do things in haste"; the psychological explanation is obvious. The repetition of the pronoun by means of the preposition *bĕ* is for the sake of emphasis; cf. the similar examples 4. 21, 6. 13, II Sam. 22. 2, Ps. 27. 2, 144. 2.

4 **Dost thou not know this.** Read, in accordance with Ms. de Rossi 379 and Gk. ·הֲלֹא זֹ (Beer-K.).

5. That *miqqarōb* by itself can mean **short-lived** seems to me doubtful: it was originally preceded, in all probability, by אֶבְרָה, as may be inferred from *shēṣējath* of Targ.; *'ōbĕda* is to be construed with both parts of the verse.

6 **What is left of him now?** Cf. 14. 10.

9 **Neither will his place see him any more.** Instead of the third fem. of the verb, the third masc. is to be read: ·שׁ֑.

10 **His children left poor.** *dallīm* is appositive.

11 **It will be buried.** The subject of *tishkab* is the *pluralia tantum* *'alūmaw*, which, being an abstract, may be construed with the third sing. fem.

14 **as to adder-venom.** *mĕrorath* is not subject, but accusative of comparison.

17 **He will not look upon the herds grazing in the valley.** *pĕlaggoth* is customarily rendered "brooks" —a meaning which the word is not likely to have. Since Judg. 5. 15f., where the word occurs again, it means "sections" or "divisions" of tribes, and since here Gk. renders *pĕlaggoth* with *νομάδων*, I conclude that it is used with the meaning "droves" or "herds"; further, that instead of the plural *naḥălē*, the text read נַחַל, the original place of which was after *pĕlaggoth*; *naḥal* is either genitive, or accusative of place (cf. Is. 30. 23).

18 **his possessions.** Join the ו of *wĕlo'* to the preceding word, reading יְגִיעוֹ; the reading of the present text is due to mistaken word-division. **The wealth which he got by barter he will not enjoy.** Read,

[1] Budde rightly refuted Beer's translation, "Ein Geist, der mehr als ich wissen will," as impossible, but his own translation, "Und Wind für meine Einsicht," is just as impossible.

in accordance with about 50 Mss. and Syr., נחיל and omit ו of *wĕlo'* which is dittography of the final ו of the preceding word. Mention must be made of the reading of the verse in Gk., "Vainly and fruitlessly has he labored for wealth which he will not enjoy, like sinewy meat which cannot be chewed or swallowed." The first part of this reading is without question superior to that of Heb., it may be retranslated הֶבֶל וְרִיק יָגַע בְּחַיִל לֹא יִטְעַם The retranslation of the second part cannot be attempted.

19 **He hath stolen houses, instead of building them himself.** The imperfect *jibnehū* is imprf. of reiterated action; note that also in 21. 10, 22. 9, 24. 2 the perfect is used alongside of the imperfect, although by both actions occurring repeatedly are described.

20, 21. The translation at present prevailing of v. 21 *a*, "There was nothing left that he devoured not," or "Nothing escaped his voracity," is grammatically untenable. If this were the meaning, the substantive governed by *sarīd* would either have to be a genitive or else have to be construed with *sarīd* by means of the preposition *min;* moreover, it is even doubtful whether *sarīd* could be said at all of things. Verse 21 *a* as it reads at present is untranslatable, it had originally no place here, but, together with v. 20 *b*, formed part of v. 26. **His greed has been insatiable.** The customary translation of v. 20 *a*, "Because he knew not quietness within him" or "in his greed," it has repeatedly been pointed out, is grammatically untenable, for the reason that *shalew*, being an adjective, could not possibly be used as the equivalent of an abstract substantive. Nor is the proposed emendation to read *shalwa* or *shalōm* for *shalew* acceptable, since by neither word could the idea be expressed that he felt and displayed restless, insatiable greed. On the strength of the rendering of the Vulg., *nec est satiatus venter eius*, it may safely be concluded that, instead of *shalew*, the text originally read שָׂבְעָה, cf. the parallel Is. 56. 11, *lo' jadĕ'ū sabĕ'a*. The parallel members of vv. 20 *a* and 21 *b* are missing, and there are no means of restoring them, *'ēn* and *lĕ'oklō* is all that is left of them; what Vulg. read as v. 20 *b*, *et cum habuerit quae concupierat, possidere non poterit*, does not seem to be a parallel thought either to 20 *a* or 20 *b*, but to v. 18, especially as read by Gk.

22 **trouble will beset him.** This expresses the meaning of *jeṣer lō* more accurately than the customary translation, "he shall be in straits"; we have here one of the many cases of the use of the imperfect of verbs of state or condition to denote ingressive action. **With unsparing hand affliction will descend upon him.** Vocalize, in accordance with

Vulg., and as commonly emended, עָמֵל, which, being an abstract, is here fem., as it is Eccl. 10. 15; cf. also the remark on v. 11. *Kol jad*, which is generally misunderstood, is adverbial accusative, and ellipsis for *kol ḥozeq jad;* the ellipsis occurs again Is. 28. 2, "Who shall thrust her to the ground with violence," also, though with a different connotation, Jer. 15. 17.

23, 25 *bβ*, and XXVII. 22 *a*, XX. 24, and XXVII. 22 *b* **God will cast upon him His burning wrath.** The apocopate *jĕhī* in v. 23 *a* has no *raison d'être;* further, the omission of the acting subject, which is God, makes the verse uncouth. The emendation by Wright of *jĕhī* to יהוה is very convincing. **And will pour down terror upon him without mercy. He will be unable to flee from the iron weapon.** Another crux in v. 23 is *bilḥūmō*, on which light is thrown, on the one hand, by 27. 22, and on the other, by the fact that in place of *bilḥūmō* Gk. has ὀδύνας (with which *ballahōth* is rendered in 18. 11, 27. 20, 30. 15), while in 20. 25 *'alaw 'ēmīm* was not read by the original Gk.; ἐπ᾽ αὐτῷ φόβοι (from Theod.) is missing in Sah. and *sub* ∗ in S^h Hie. and *β*. And since *'alaw 'ēmīm* is a foreign element in 20. 25, *baraq* being subject of *iahălok* (see below), the obvious conclusion is that it got into v. 25 from v. 23; *'ēmīm* was omitted in the latter verse, and, with *'alaw* as a cue, was put in the margin, whence both were added to v. 25. *'ēmīm* supplies the direct object required by *jamṭer*, which is missing in the present Hebrew text of v. 23; for *'alēmō* the original *'alaw* of v. 25 *c* is to be substituted.

XXVII. 22 does not fit in its present place, for after it has been said in v. 21 that "The east wind will whirl him aloft and sweep him away from his place," the statement in v. 22, that he will be made the target of a merciless attack, is rather belated. The verse is fragmentary; the direct object required by *jashlek* is missing, and *barōḥ jibraḥ* is clearly incorrect. The customary translation of the latter phrase, "he would fain flee," is a mere makeshift; it is contrary to grammatical rule, since the cognate accusative invariably expresses emphasis. The verse belonged originally to 20. 23 *b*, and 24 *a*, *wajjashlek 'alaw*, is variant of *wajjamṭer 'alaw*, the object of which we found to have been *'ēmīm*, while in *wĕlō' jaḥmol* we have the original reading of the corrupt Hebrew *bilḥūmō* of 20. 23 *b*. Further, *barōḥ jibraḥ* of 27. 22 formed a variant or rather marginal correction of *jibraḥ* of 20. 24 *a*, the original reading of which, however, was לא יברח as we know from the fact that the negative was read by Gk., οὐ μὴ σωθῇ; σωθῇ is a mistake for original φύγῃ as is shown by Sah., *nnefṙbol*. Finally, *jad*,

the pronominal suffix of which was added after the verse had been put in 27. 22, was originally a variant of *nesheq* of 20. 24; the Gk. proves this, as it actually reads *jad* in 20. 24 in place of *nesheq*, ἐκ χειρὸς σιδήρου (*barzel* by itself meaning "weapon" occurs again 41. 19, II Sam. 23. 7). **will pierce him through.** The verb *ḥalaf*, denoting that a weapon *passes clear through* the body, occurs again Judg. 5. 26; it must not be confounded with *ḥalaf*, "to follow," "pass by" *etc.*

XX. 25 **The missile will penetrate his back. The glittering sword will enter his gall.** The customary interpretation of the verse based on the corrupt reading *shalaf* of Heb., is as follows: "He draws it out hoping to save himself, not knowing that he is mortally stricken, but with the drawing of it out there fall on him the terrors of death." [1] But the statement v. 24 *c* that the arrow shot from the bow will pass through him leaves no room for such an absurd situation as carried into the verse by the present Hebrew of 25 *a*. In accordance with Gk. διεξέλθοι δὲ διὰ σώματος αὐτοῦ βέλος, which is excellent, Siegfried rightly emended 25 *a* to read: וּיצא שֶׁלַח מִגְוִיָּה. That Siegfried's emendation has not been generally accepted is due partly to *'alaw 'ēmīm*, which, as we saw above, does not belong here, and which obscures the meaning of the verse, but mainly to the fact that the force of the preposition *min* of *miggewō* and *mimrorathō* has not been recognized, and in consequence the verse as a whole not been understood. *Min* in both phrases is the same as in Cant. 2. 9 "looking in (*min*) the window," and in Arab. *daḫala mina 'l-babi*, "he entered the door," that is, it is *min* denoting entrance. When *min* is so taken, v. 25 makes perfect sense. Amplifying v. 24, v. 25 states that the missile from which he seeks to flee will penetrate his back and enter his gall, which means will wound him mortally (see remarks on 16. 13). With the meaning of *halak min* cf. Judg. 1. 3 where *halak bĕ* is used synonymously with *'alā bĕ* meaning "invade"; *baraq* is ellipsis either for *bĕraq ḥereb* (Deut. 32. 41), or *bĕraq ḥănith* (Hab. 3. 11). The sing. of *halak* shows that it is predicate of *baraq*; accordingly the contents as well as the syntactical construction of v. 25 leave no doubt that *'alaw 'ēmīm* is not an organic part of it.

26, 20 *b*, 21 *a* **Utter darkness is in store for those he cherisheth . . . No survivor will be left in his tent.** That *liṣfūnaw* of 26 *a* is not original reading is evident from the participle *ṭamūn* directly connected with it. I find the clew to the original text in Aq.'s rendering τοῖς ἐγκειμένοις

[1] Davidson.

αὐτῷ (in Field). To ascertain what the Hebrew copy of Aquila read, it must be remembered that ἐγκεῖσθαί τινι means in Greek writ "be devoted to one," "be in love with him,"[1] and that it occurs with this meaning also in Old Test. Greek, Gen. 34. 19, where *ḥafeṣ bĕbath Ja'kob* is rendered ἐνέκειτο τῇ θυγατρὶ 'I. From this it may be concluded that for *liṣfūnaw* the original text read לְחָמוּדָיו. This conclusion is borne out by the fact that in place of *liṣfūnaw* the Syr. has *lĕtawlĕdātheh*, and that also in v. 21 *a* Syr. read the same word (with the preposition *men*). The fact that Syr. has the same reading in both these verses is an indication that *ḥămūdaw*[2] — with *la* instead of the present *ba* — of v. 20 *b* originally stood in v. 26; further, that *lo' jĕmalled* of 20 *b*, which, in accordance with Theod. Syr. and Targ. is to be vocalized, *lo' jimmāled*, formed the original predicate of *sarīd bĕ'ohŏlō* of 26 *c* (as regards *jera'* see below). The predicate *lŏ' jimmāled* was omitted and, with *sarīd* added as a cue, was put in the margin; from there both got subsequently into vv. 20–21, as did also *laḥămūdaw*, which had likewise been omitted. The present reading *liṣfūnaw* is probably to be explained by the fact that *ṣafūn* was primarily a variant of *ṭamūn*. From the restored text of 26 *a* and *c* it follows that in 26 *b* the text must originally have read תֹּאכְלֵם; instead of the masculine *nuppaḥ* read, with Duhm and Beer-K., fem. נִפְחָה, which was written in abbreviated form. **Not blown by human breath.** *lo' nuppaḥa* is ellipsis for *lo' nuppaḥa bĕfœ;* as somewhat analogous, the ellipsis *lo' bĕjad*, "not by human hand," 34. 20, Dan. 2. 34, may be mentioned.

28, 27. Since v. 28 completes the description in v. 26 of the destruction awaiting the homestead of the wicked man, while v. 27 states in a general way the deduction to be derived from it, it is clear that v. 27 must originally have followed v. 28.

27 The foundations of his house will be laid bare, they will be destroyed forever on the day of wrath. The present text of the verse is manifestly corrupt. In the first place, since *jĕbūl* can mean *produce of the soil* only, "the produce of his house will depart" would be an odd expression; further the plur. *niggaroth* does not agree with *jĕbūl*. The original reading of 27 *a* has been preserved by Syr., *nethgaljān shethe'sē' dĕbajteh*, the Hebrew of which is יֶעֱרוּ יְסוֹדוֹת בֵּיתוֹ.[3] The verb *je'ārū*

[1] See Liddell-Scott, *Greek-English Lex., s.v.*

[2] The plural with the suffix of the third sing. was spelled phonetically.

[3] It is hardly necessary to remark that the third plur. masc. imperfect is very common with a fem. subject (cf. Ges.-Kautzsch, § 145, p, t, u).

has not been lost in Hebrew; it may be seen in יִרְּ of v. 26 *c*, with the two last radicals transposed, and the final *u* of the third plur. omitted; the present *jigel* of v. 28 *a* is due to dittography of *jĕgallu* of v. 27. It is to be noted that *niggaroth* of the second clause accords with the original reading *je'ārū jĕsōdōth* of 28 *a*; its meaning "will be destroyed" may be considered as established from the occurrence of the *Hif'īl*, *higgīr*, as a parallel expression to "lay bare her foundations," in Mic. 1. 6, where Gk. correctly renders *higgīr* with *κατασπᾶν*.[1] From Gk., *εἰς τέλος*, it may be deduced that after *niggaroth* the original text read לָנֶצַח, and from Vulg., *furoris Dei*, that instead of *'appō*, it read אַף אֵל.

29. Verse 27 is the original end of the speech; it expresses the thought at which Zophar has been aiming throughout, that through his afflictions a man is exposed as a sinner. This conclusion is further borne out by the fact that verse 29 recurs with but a slight variation in 27. 13. And since verbatim repetitions are carefully avoided in the Book of Job, there can be no doubt that the verse was originally used in one place, namely 27. 13, where alone it has cogency.

XXI. XXII. 17–18, XXIV. 1–18, 22–23, 25, XXX. 2–8.

For synopsis, see pp. 52ff.

XXI. 2 **Let this be the consolation ye give me.** Read, in accordance with all the versions, *tanḥūmathkem*, sing. (Beer-K. and others). The suffix of *tanḥūmathkem* is subjective suffix, and was so understood by Gk., which renders it *παρ' ὑμῶν* and supplies *μοι* as implied by the construction; *μή*, which is missing in Compl., is a mistake in the Greek.

3 **Ye will mock no more.** Read, in accordance with Gk., לֹא תִלְעִיגוּ. The reading *lō'* harmonizes so much better with v. 5, that it must be considered original; the plur. *tal'īgū* was read also by the other versions, and has the support of the parallelism; the singular reading of the present text is due to the fact that the third plur. was written without final *u*.

4, 5. Verse 5 is the original continuation of v. 3; v. 4 belongs in ch. 13, after v. 3.

8 **with them**: *lifnēhem* is a variant of *'immam*, and is to be omitted.

Note that Syr. renders *'arū*, Ps. 137. 7, with *galaw*. It may be mentioned also that since *niglā jĕsōdō* (Ezek. 13. 14) occurs as passive of *'ăgallē jĕsōdæha* (Mic. 1. 6), there can be no doubt that *'arā jĕsod* (Hab. 3. 43, Ps. 137. 7) was used in the *Nif'al*.

[1] For *lagaj* Gk. reads *εἰς χάος*.

12 They sing to the timbrel. Read, in accordance with 30 Mss. and all the versions, *bětof* (Beer-K.); *jis'ū* is ellipsis for *jis'ū qōlam.*

13 **They spend.** The *Kĕrē* is borne out by Gk. and Targ. **And in peace they go down to Sheol.** Vocalize יַחְתּוּ, as was read by the versions — an emendation generally accepted; *rega'* is abstract substantive from *raga'*, "be at rest," and was understood as such by both Gk. and Targ.

XXII. 17 *b*, XXI. 15, 16 *a*, XXII. 18 *a*, XXI. 16 *b*. That 22. 17, 18 originally belonged to 21. 14–16 is not difficult to recognize. Note that 22. 17 *a* and 18 *b* are verbatim repetitions of 21. 14 *a*, and 16 *b*. Of these, the former comprised at one time the entire verse 16. 14, the second part of it being still read by Syr.[3] of 22. 17, *walĕmeda' 'ūrḥāthāk lā' ṣĕbajnan*, and by Ms. Ken. 525. The verse was repeated in order to serve as a cue for 22. 17 *b*, which had primarily been put in the margin as a correction of *ma shaddaj* of 21. 15: in 22. 17 *b* the original text, as Gk. and Syr. show, read לָנוּ for *lamo*. Note that *mā shaddaj*, though accepted without question by the exegetes and grammarians, is impossible Hebrew;[1] by substituting for it the correction 22. 17 *b*, we not only get perfect Hebrew, but the parallelism of 22. 15 becomes greatly enhanced. 22. 18 *a* was originally omitted after 21. 16 *a*, and put in the margin, with 21. 16 *b* added as a cue. From the margin both omissions with their cues were subsequently taken into ch. 22 after v. 16. That 22. 17–18 is a disturbing element in its present surroundings has been repeatedly observed; Merx and Siegfried omit v. 17, while Budde and Steuernagel omit both verses as glosses from 21. 14–16, considering them simply as repetitions.

Far be from me the view taken by the wicked. Job, filled with the consciousness of man's dependence upon God, repudiates the view entertained by the wicked that their prosperity is their own work; Deut. 8. 17 and Is. 10. 13 show that this view was not unusual even in those days.

XXIV. 18 *b*, which (with a number of other verses of the chapter) has been omitted as a gloss by Siegfried and Budde, fits in well between 21. 17 and 18. About 24. 18 *c* nothing positive can be said, except that its present reading, "He turneth not by the way of vineyards," cannot be the original; Gk. has a radically different reading: *ἀναφανείη δὲ τὰ φυτὰ αὐτῶν ἐπὶ γῆς ξηρά*, which, with the exception of *ἐπὶ γῆς*, may well represent the original parallel member of v. 18 *a*.[2]

[1] It could only have the absurd meaning, "What an Almighty!"

[2] *ε. γ.* is probably dittography of the same phrase in the preceding clause.

21. 18 **like straw driven by the wind.** *lifnē rūḥ* is ellipsis for *niddaf lifnē ruḥ;* the full phrase occurs Ps. 1. 4.

19. In 19 *a*, **God layeth up for a man's children the disaster due him,** Job evidently quotes a current adage. This explains the sudden change from the plural of the pronominal suffixes to the singular. That the singular should have been maintained in the following sentences is quite natural.

21. Cf. 14. 21 and the remarks on the latter verse.

22 **Doth God practise discrimination? Doth He judge in His abode on high?** If the present reading of v. 22 *a* were genuine, and the traditional translation of the verse correct, the whole verse would be, if not directly contradictory, so out of harmony with the tendency and purport of ch. 21, that it could not be considered a part of it. All speculation as to the original reading of 22 *a* may, however, be dispensed with, as we have sufficient definite data to go by. Eliphaz in 22. 13, which is the same in Hebrew and Greek, "Yet thou sayest, 'What doth God know? Doth He judge behind the clouds?'" does not distort Job's arguments in ch. 21, as commonly thought, nor does he refer, in a belated way, to Job's utterance 9. 21; he simply repeats Job's question, 21. 22, though in altered phraseology — a proceeding which is not without parallel. This points to the conclusion that the *l* of *hal'ēl* is a secondary element, and that the original text read הַאֵל, also that, instead of יְלַמֵּד, it read יִלְמַד, the meaning of which is here "practice," or "exercise" just as in Is. 2. 4, 26. 9 f., Ps. 119. 7, 73.[1] Further, since the adjective *rām, rāmīm,* is nowhere used as an equivalent of either *qadōsh, qĕdōshīm,* or of *'eljōn, 'eljōnīm,* the meaning "celestial beings" of *rāmīm* is excluded; the word can mean only *celestial heights* (accusative of place), as in Ps. 78. 69; accordingly 21. 22 *b* would have to be taken as another question even if we had not 22. 13 *b* to guide us. This meaning of 21. 22 *b* is an additional proof that the reading of 22 *a* established above is original. Still another proof is the parallel we have to our verse in Ps. 73. 10 — a parallel which carries weight, as Psalm 73, in thought and phraseology, shows close relation to Job. The verse reads: "They say, 'How doth God show concern? Is notice taken of it by the Most-High?'" Note that this psalm-verse is followed up in v. 11 by the identical line of reasoning with which Job 21. 22 is followed up in v. 23f. Finally, it may be pointed out that when v. 22 *a* is read as emended, we have perfect clear-

[1] From the context it may be seen that in all these passages *lamad* denotes "practice," and that the customary translation "learn" is inaccurate.

ness and sequence. Later editors, who took umbrage at Job's question, changed v. 22 *a*, but fortunately left 22. 13 untouched. The reason that they limited their redactorial activity to the first part of the verse was that, failing to see that the interrogative particle was to be construed also with the second clause, they took the latter as declarative.[1] There are two versions of 22 *a*, the one being of the Hebrew text, Sym. Vulg. and Targ., and the other of the Greek.

26 **in the grave.** Cf. remarks on 7. 21 and 17. 16.

30, XXIV. 18 *a* **on the day.** That the preposition *lĕ* in the two temporal adverbial phrases of v. 30 is in order, may be seen from such parallel examples as Is. 10. 3, Ps. 10. 1, 32. 6. As to *jūbalū*, the final *ū* is to be read with *mi* of v. 31, while the word itself (which cannot possibly mean "he swims on the top") got in the verse here through dittography of *jūbal* of v. 32. 24. 18 *a*, omitted by Siegfried and Budde as a gloss, because it is not logically connected with the surrounding verses, makes excellent sense when read after 21. 30 *b*, to which, without a doubt, it originally formed the conclusion; a trace of this is still to be seen in Theod.'s reading κουφίζεται, "he will be light," of 21. 30 *a*.

XXIV. 22 *a*, 23, which likewise have no logical connection in their present surroundings, fit in well as the continuation of 21. 30, 24. 18 *a*.

XXIV. 22 *a* **The tyrant liveth long.** Buhl has convincingly emended *'abbīrīm* to אַבִּיר יָמִין.[2] The present reading is to be explained by the fact that the second of the two words was written in abbreviated form, and, not being recognized, was read with *'abbīr* as one word; with the meaning of the clause cf. Is. 13. 22, "Her days shall not be prolonged." About 22 *b* see below.

23 **He enjoyeth safety** renders the Hebrew idiom accurately; *jitten* is impersonal construction. **And is full of hope.** Since *jishshā'en*, followed by a prepositional phrase, means "place one's reliance on" or "trust in," used absolutely, it must mean "be filled with" or "full of confidence," or *is full of hope;* the meaning "he is supported" is excluded, since the verb is used as a reflexive only. **The eyes of God watch over his ways.** Read עֵינֵי יהוה; the present reading *'ēnēhū* is another case of mistaken word-division, due to the fact that יהו was written in abbreviated form and not recognized; in support of this reading *Deus* read by Vulg. in the first part of the verse may be pointed

[1] Gk., φόνους, due to the reading *damīm* for *rāmīm*, is, in all probability, not to be considered as a conscious change.

[2] See Ges.-Buhl., *Wb.*, 13th ed.

out. Instead of *darkēhem*, read, in accordance with Vulg., *viis illius*, דַּרְכָּיו.

XXI. 31 **Who then.** Read וּמִי, cf. remarks on v. 30.

32,33. The parts of the two verses must originally have followed one another in the order in which I place them. 33 *c* is a gloss. **And of his tomb care is taken.** The customary translation, "watch is kept," is wrong and obscures the meaning; it is the combination of *shaqad* with the preposition *'al* that gives it the meaning *care is taken;* cf. the similar meaning of *shaqad* with *'al* "to be solicitous to" or "for," Jer. 1. 12, 31. 28, Dan. 9. 14. *Gadīsh* is the same as Arab. *gadaṯ*, meaning the *Kubba*, *i.e.*, the monument erected over the grave, and it is important for our purposes to note that in Arabic countries such monuments were erected only over the graves of persons who enjoyed social distinction.

Verses 32–33 give us a good idea of the conditions which prevailed in ancient society, especially of the great gulf which existed between the privileged classes, numerically few, and the masses. In this connection, it will be illuminating to cite a couple of references from Egyptian literature to the class distinctions which obtained even in death. The poem, *The Discourse between a Man Weary of Life and His Own Soul*, dating from about 2000 B.C., speaks of the sadness that burial means for the poor man, "who is taken from his home and thrown away on the hills," or whose body is left on the river bank exposed to the water and the heat, and gnawed by fishes.[1] And in *The Tale of Khamuas and His Son Si-Osiri*, dating from the Graeco-Roman period, we read, I, 15–19, II, 10, 12: "Stme heard the voice of wailing; looking from the upper chamber of his dwelling, behold, he saw a rich man whom they were carrying to the desert-necropolis, the wailing being exceedingly loud, and the funeral-glory great. He looked again, behold he saw a poor man being carried out from Memphis, wrapped in a mat, with not a man on earth walking after him. Said Stme, 'By Ptah, the great god, how much better it shall be in Amenti for great men for whom they make glory with the voice of wailing than for the poor men whom they take to the desert without glory of funeral.'"[2] The great solicitude for the dead and their graves, which the popular mind is wont to regard as a general characteristic of Egyptian life, was practiced only by the privileged classes.

[1] Line XIVf.; cf. Erman's above quoted edition of the poem, pp. 9, 40–44.

[2] Griffith, *Stories of the High Priests of Memphis*, pp. 44f., 146ff., also 48f., 154ff.

The common man had not the means to pay for the great cost of embalming; he was too destitute even to secure an individual grave and honorable burial for the bodies of his loved ones. Although in ancient Egypt various sacred animals were embalmed, and burial ground provided for them by certain temple communities, no such provisions were made for the lower classes. As elsewhere, their dead were buried without ceremony in a collective grave, referred to in the Bible as *the pit*, where the bodies were piled in a stack, often reaching to the very top. And there were still poorer people who did not find a place even in the pit, but who were left by the wayside or riverbank, " thrown away on the hills," as our poem puts it. It is interesting to note that we have a Biblical parallel to the Egyptian " thrown away on the hills " in Is. 14. 19, according to the undoubtedly original reading of the Greek version: " Thou shalt be thrown away on the hills, a loathed corpse, along with the many dead that have been thrust through by the sword." Like our verses from Job, the verse shows that the conditions illustrated by the Egyptian documents cited were characteristic also of Israel. It should be added that even as late as Talmudic times we find reference to such unceremonious burial as that spoken of in the Egyptian tale of Khamuas, where the body was tied up in a mat of reed, cf. *Berak. babli*, 18 *b*.

27. It is generally agreed that by v. 27 Job tells the friends that he knows perfectly well that in their pictures of the ruin awaiting the wicked man they have his fate in mind. And if this is the meaning, as we have every reason to believe, then v. 27 must be out of place between v. 26 and v. 28; vv. 28ff. take up an entirely new thought. Verse 27 fits well after v. 34, to the second part of which it furnishes the proper explanation.

XXIV. 1–17, 25. Chapter 24 is so conspicuously out of place after ch. 23 that some critics have thought the entire chapter [1] or at least verses 9–24 [2] spurious. When taken as continuation of ch. 21, however, 24. 1–17, 25, as rearranged, forms a very natural and proper supplement (see p. 52f). The tendency to eliminate these very genuine verses is due not alone to the

[1] Duhm, *op. cit.*, pp. 118ff., Strahan, *op. cit.*, pp. 212ff., retain v. 25 only, the former adding in regard to vv. 2–4, "sie könnten zur Not einer Rede der Freunde angehören," while Volz. *op. cit.*, p. 26f., throws out the entire chapter.

[2] Merx, *op. cit.*, pp. 127ff.

text-disorder, but, in a still greater degree, to the misinterpretation which prevails of 24. 5–11. Their misinterpretation is to be explained by the fact that the economic conditions of ancient society, whether in Israel or throughout the Orient, have not been taken sufficiently into account in the historical works dealing with those times.

The conditions of the masses as they existed in ancient India, or as they developed in Rome in the days of the Empire, are not isolated phenomena, but typical cases of ancient society. In the Orient and Occident alike, the masses were ground down by extortion and oppression into a condition of hopeless degradation. The Egyptian pyramids, which have endured to this day, are the colossal monuments of the enslavement of the masses. Steam engines were unknown in those times, cattle and horses were scarce and costly; human beings, which were both plentiful and inexpensive, were used in their stead. Thousands of men were put in harness, and made to haul the huge granite blocks to Gizeh and Hawāra from the far distant quarries of Assuan and Hammamāt, the latter in the very heart of the desert. They perished by hundreds in the course of the transport along the torrid desert roads, but always others were drawn in to fill the gaps. These conditions were throughout ancient times accepted without murmur or protest; they were looked upon as the natural order of things, or as a divine institution not to be questioned. Even Plato held that the aristocratic classes alone had a claim to human rights and privileges, that the masses existed for the sole purpose of toiling for the comfort of the few. Job. 24, 1–17, in their indictment of these conditions, are, barring the prophetic writings, without parallel in ancient literature; more than any other part of Job they strike a distinctly modern note. We cannot but marvel at the keen analytic mind and the rare human sympathy of the author whose soul, twenty-three hundred years ago, was stirred to passionate protest by the contemplation of the wretched lot

of the poor. No wonder that these verses were misunderstood. How could it be guessed (such was the spirit of the times) that they referred to the common people? They were taken to describe a lawless and outcast class which lived the life of freebooters — an interpretation which, antedating, as there is proof that it did, the translation of Job into Greek, continued to prevail among the Medieval commentators and was adopted, finally, by Luther and the King James and Revised Versions. Modern scholars, who have upheld this traditional interpretation, have been obliged to resort to arbitrary emendations of vv. 5–11.

1 **Why are not sessions of judgment set apart by the Almighty?** Contrast Ps. 75. 3f., where the very opposite is asserted: "When I find the set time come, I will judge uprightly." As to the construction of *min* with the passive to denote the agent, cf. Nah. 1. 6, Ps. 37. 23, *et al.*

2 **There are those that commit land robbery.** At the beginning of the verse הֵמָּה dropped out, as *alii* of Vulg. shows. *Latifundia* were no less known in ancient Israel than in Rome, in postexilic as well as in preëxilic times; cf. Is. 5. 8, "Woe unto those that join house to house, that add field to field, till there is no place left, and ye are the only landholders in the country," Mic. 2. 2, "They covet fields, and steal them, houses, and take them away; so they defraud a man and his estate, a person and his heritage," Is. 65. 21ff., and also Hos. 5. 10, where this system of land robbery is designated by the same expression as in the verse of Job here. **Together with the shepherd.** Instead of *wajir'ū*, read, in accordance with Gk., וְיִרְעוּ.

9 Verse 9 is not a variant of v. 3, as several scholars think, but its original continuation. **From the mother's breast.** Vocalize, in accordance with Gk., מִשֹּׁד. **The infant of the poor.** Vocalize וְעָל, as Kamphausen correctly emended.

5 **Lonely as wild-asses in the wilderness they go forth to their daily labor.** *pĕra'īm* is accusative of comparison, and was understood as such by the versions; the comparison finds its explanation in the fact that the wild-ass is considered a typical example of shyness and isolation, cf. Hos. 8. 9, "like a wild-ass alone by himself." Instead of the preposition *bĕ* of *bĕfa'ŏlam*, 7 Mss., Sym. Targ. and Vulg. read *lĕ*, though *bĕ* may be equally correct, expressing *for the performance*

of their labor, cf. I Chron. 9. 33; as to **their daily labor**, cf. Ps. 104. 23. **They must hunt the desert for sustenance.** The text is perfect: *mĕshaḥărē* is potential participle; it has both nominal and verbal rection, *'ăraba* being construed as accusative-object. As to the construct case used with a prepositional phrase, cf. the similar cases 18. 2, Is. 5. 11, Ezek. 38. 11. The meaning *sustenance* of *teref* is quite common, cf. Mal. 3. 10, Ps. 111. 5, Prov. 31. 15. **There is no harvest for the homeless people.** *lō* is one of the examples of the negative written with *w*, recognized cases of this spelling being I Sam. 2. 16, 20. 2. In *nĕ'arīm* we have the same substantive *na'ar* (derived fron *na'ar* "to shake off") which occurs again Zech. 11. 16 with the meaning "scattered ones"; the meaning of the word here, the context shows, is *homeless people*, people without landed property. Finally, *leḥem* is used here in the same sense in which it is found 28. 5, Is. 28. 28, 30. 23, Ps. 104. 14, "grain," "produce."

6 **that are not theirs**: *bĕlīlō* is a composite of *bĕlī* and *lō*, and was understood as such by all the versions, so that there is no ground for questioning this plain meaning of the word; a similar composite is *bĕlīmā*, 26. 7 (cf. also *minlām* 15. 29); the singular suffix of *bĕlīlō*, expressing (a field) *that is not the possession of any of them*, is excellent. **The vineyard of the wicked.** The emendation of *rasha'* to *'ashīr* made by some scholars is a serious mistake. These critics miss the very essential point that for Job the rich who got their wealth through exploitation of the poor were **the wicked**; note that in 21. 28 *nadībh*, meaning "nobleman," "aristocrat," is used as synonymous to *rasha'*. We have the antithesis to this in the use of the phrase *'anaw* and *'anī*, "poor," to connote "pious," properly "pious sufferer" — a use peculiar to postexilic literature, especially the Psalms. This viewpoint grew out of the preaching of the prophets, who in their denunciation of the social injustice of their times described the rich as the unrighteous oppressors and the poor as the innocent sufferers; it received its most emphatic expression in the utterance of Jesus, "I say unto you, it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." In this connection it may be in place to mention that the change by the Masorites of *'anwē* to *'anījē* in v. 4, and in many other places of the Old Testament (and *vice versa* the change of *'anī* to *'anaw*), generally considered as justified, was wholly unwarranted. Both words are verbal adjectives from *'anā*, "to be in bondage," and accordingly mean "poor," "lowly," then "humble," "meek," both in the ordinary and religious sense of the term, finally, as just stated, "pious sufferer."

Now, whenever in a language there are two word-forms of the same derivation, each of which has the same twofold meaning, the tendency is toward differentiation, that is to say, *A* comes in the course of time to be used exclusively with one of the two meanings, and *B* with the other. This is what happened in the case of *'anī* and *'anaw*; *'anī* came to be used with the meaning "poor," "lowly," and *'anaw* with that of "humble," "meek," "pious sufferer," but not until the time when the Old Testament canon was near completion. This explains why the Masorites, who were familiar only with the final development in the meaning of the two words, unwarrantedly changed *'anaw* to *'anī* when used with the meaning "poor," and *'anī* to *'anaw* when used with the meaning "*meek*," or "*pious sufferer*."

11 **Shut in by walls.** Cf. what has been remarked 8. 17 in regard to the use of *bēn* with nominal declension.

13ff. That v. 13 must originally have opened vv. 12–17, which describe the desperate doings of criminals, is clearly shown by *hēma*, **There are still others.** This has been recognized by Budde and Hontheim. It is equally evident, to my mind, that v. 12 must have been the original conclusion of the description; it develops in a few vivid strokes *the terrors of the darkness* (with which v. 17 closes), calling before our minds the bloody picture of a city which has been sacked in the dead of night by murderers and thieves. Verse 15 does not seem to be an original part of the description, but the addition of a later editor. The case of the adulterer, though he chooses the night for the pursuit of sin, has no real relation with the case of the professional thief and the murderer described in vv. 12–17, who are vigilant and at work while nature and society are given over to rest, and seek rest while everybody rises to his daily tasks. We are at a loss to find a proper place for this verse. It could in no case have followed v. 14, v. 16 *a* being the immediate continuation of v. 14 *c*. Nor could it be inserted in any other place of vv. 13–17, 12, 25 without disturbing their sequence.

14 **In the dark.** Read, as Carey and many others correctly emended, לא אור (in explanation of the present reading cf. 20. 2); the phrase, which forms an adverbial accusative, is a composite like *lo'-darek*, 12. 24.[1] **And the thief goeth about in the night.** Read, as Merx ingeniously emended, יְהַלֵּךְ גַּנָּב — an emendation generally accepted. The present reading is due partly to mistaken word-division, partly to the misreading of *l* for *j*.

16, 17 **They, neither of them, care for the light.** Omit *kī*, as dittog-

[1] See note to 12. 24 for other similar composites.

raphy of *ki* of 17 *b*, and join *jaḥdaw* of v. 17 to v. 16. **Indeed, they know well.** *kī* is emphatic *ki*; read יכירו (Beer-K.), *jakkīr* being a case of *scriptio defectiva* of the third plural.

12 **the dying.** Vocalize, in accordance with Syr., מֵתִים, as Budde and others have correctly emended. **Taketh no umbrage**: see remarks on 1. 22.

25 **And since he doth not.** Note that in the parallel case *'im kēn 'ēfō*, Gen. 43. 11, *'im* with the emphasizing *'ēfō* emphatically affirms the preceding statement, meaning "this being the case"; used as here with the negative, emphatic negation is expressed.

Verses 19, 20, and 24 belong to ch. 25.

Verse 21, *rō'oeh* of which, as Greek and Targ. show, is mistaken reading for *hera'* (due to transposition of *r*) makes the impression that it was originally added as a marginal comment to 20. 19. This conclusion receives additional weight from the fact that 24. 22 *a* of Gk., *θυμῷ δὲ κατέστρεψεν ἀδυνάτους*, is a variant of 20. 19 *a*.

As to the last clause of 24. 22, where 3 Mss. Gk. Sym. Vulg. read *bĕḥajjaw*, no positive conclusion can be arrived at. I should be inclined to consider it a remnant in Hebrew of v. 23 as read in Gk., to which there is otherwise nothing corresponding in Heb., "When he is sick let him not hope that he will be healed, he will succumb in his sickness"—a reading about which nothing further can be said than that it makes the impression of having belonged to the speech of Elihu, ch. 33.[1] It is also possible that 24. 22 *c* belonged originally to 30. 2.

XXX. 2–8. The close resemblance of these verses to 24. 5–11 will be noticed at a glance. Like these, they describe the famished and homeless poor, who without fixed abiding place must huddle together for warmth in hovels and caves, or under nettles and shrubs, and who must scour the barren desert for salt-wort and the roots of the broom-shrub, with which to sustain their miserable bodies. The fact that, as in 24. 5–11, the writer describes their privations with so much feeling excludes that they could have followed 30. 1, since the reference in this verse to "the low people" is in quite a different vein. But while 30. 2–8 is in thought closely related to 24. 5–11, it is from a literary point of view decidedly inferior to these verses. And since moreover 24. 5–11 is in itself complete, it follows that 30. 2–8 must either be another version of these, perhaps the original draft, or an addition by another writer. External evidence that 30. 2–8 stood at one time in ch. 24 may be seen in the fact that Gk. 24. 12 *a* οἱ [om. Cod. A] ἐκ

[1] Note that Gk. 24. 14 *a* belonged originally to 34. 25.

πόλεως καὶ οἴκων ἰδίων ἐξεβάλλοντο is, with omission of πόλεως καὶ, a variant of Heb. 30. 5 *a*; it was evidently left in ch. 24 (in the Hebrew copy of the Greek) when the rest of the verses became placed after 30. 1. This conclusion receives additional weight from the fact that 30. 5 *a* of Heb. is missing in Gk. In ἐκ οἴκων ἰδίων we have the original reading of the corrupt *gew* of Heb. 30. 5; πόλεως και is due to the contamination of the variant with the first phrase, *me'īr*, of 24. 12 *a* of Heb.

XXX. 2 is hopelessly corrupt; the versions furnish no basis for emendation.

XXII. 1, 3–16; XXVII. 13–21, 23; XXII. 19–30.

For synopsis see p. 54, see also the conclusion of synopsis of ch. 20, and the remarks on 27. 23, 22. 19f.

XXII. 2. The present Hebrew of the verse is not the original reading. Instead of *jiskon* of v. 2 *a* the original text read יְסַכֵּל (Aramaic spelling for יִשְׂכֹּל) as is shown by Targ. *jĕ'alef*. The half verse, which means "Can man teach God insight?" is both in Targ. and in the Heb. (as emended in accordance with Targ.) a variant of 21. 22 *a*. This is borne out by the fact that also in Gk. v. 2 *a* is a verbatim repetition of 21. 22 *a* as read in Gk., and is also supported by the variant *da'ath* for *geber* of Ms. Ken. 18.[1] Note that Vulg. and Syr. did not read the half verse. The second half verse, of which *jiskon 'al* is impossible Hebrew, presents a still more interesting case. The half verse was not read by the original Greek, and its rendering by Aq. or Theod. κατασκηνώσει ἐφ' ὑμᾶς σύνεσιν is a mere makeshift. It is the mere fragment of a text of which the original reading has in all probability been preserved either by Vulg. or by Syr. Verse 2 in the former reads, *Numquid Deo potest compari homo, etiam cum perfectae fuerit scientiae*, and in the latter, *dilĕmā' 'am 'alāhā' 'āmer 'anṯ gabrā' da'ṯ 'eshtawīt 'ameh bĕḥekmĕthā*. The close relation of these, particularly of the latter, to Vulg. 15. 3 *a* (not found anywhere else), *Arguis verbis eum qui non est equalis tibi*, will be noticed at once. And since the thought expressed in Vulg. 15. 3 *a* and in its parallel and supplementary parts, Vulg. and Syr. 22. 2, is clearly a reply to Job's declaration, 13. 3, "Yet I will speak out unto the Almighty, I desire to plead my case before God," it follows that the original place of all three of them must have been in Eliphaz' speech ch. 15, not here in ch. 22. It should be added that the

[1] With *jaskīl da'ath* cf. *haskīl bīna*, Dan. 9. 22, and as to *jaskīl* by itself meaning "teach insight," cf. Neh. 9. 20.

reading of 22.3 in Vulg. and of v. 3 *b* in Syr. (3 *a* is missing) is identical with that of Heb.

4 **thy fear of Him.** As in 15. 4, *jir'ath* is ellipsis for *jir.'ĕlōhīm.*

9 **thou hast crushed.** Read, in accordance with all the versions, תְּדַכֵּא — a widely accepted emendation.

11 **Thy light hath grown dark.** In accordance with Gk., read אוֹרְךָ חָשַׁךְ, as Merx and others have emended.

12 **the starry dome.** *rō'sh kōkabīm* means neither " height of stars," nor " the highest star," but *kōḳabīm* is descriptive genitive, and *rō'sh*, like *polus* in Latin and Greek, means, in the first place, the *vertex* or *axis of the* (celestial) *sphere*, then the *sphere which revolves on this axis*, i.e., *the vault* or *dome of heaven;* cf. the parallel Greek phrase *ἄστρων πόλος*, Eur. Or. 1685.

13, 14. Verse 14 is Eliphaz' sarcastic comment to Job's question in 21. 22, paraphrased in v. 13.

16 **before their time.** Read, in accordance with 20 Mss. and Targ., בְּרֹא (Beer-K.). **Under whose feet the ground floweth away as swiftly as a stream:** *jūṣaq* is a case of zeugma, being predicative to both *jĕsōdam* and the accusative of comparison *nahar.*

17–18. See 21. 15–16.

XXVII. 13ff. That ch. 27 belongs partly to a speech of Job's, partly to one by one of the friends, is widely conceded, though the majority of scholars have failed to divide the parts correctly. Ley and Laue have recognized that not merely vv. 2–6 but vv. 2–12 belong to the speech of Job, but none of the critics has correctly placed vv. 13–23. Ley and Laue consider them another fragment of Bildad's speech, ch. 25; the rest take them (along with vv. 7–12) for the third speech of Zophar, failing to see that it was part of the writer's dramatic plan to leave Zophar without a third speech. 27. 13–23, when read after 22. 16, forms a logical supplement to the preceding and following verses of Eliphaz' speech, ch. 22. Note, in particular, what an excellent continuation 22. 19f. makes to 27. 23.

13 **meted out . . . by God.** Read, in accordance with 20. 29, מֵאֵל; the present reading *'im*, as Beer-K. suggests, is probably due to dittography of the last letter of the preceding word. **Which the tyrant receiveth.** Read, as Budde and others correctly emend, singular *'arīṣ* and *jiqqaḥ;* the plural *'arīṣīm* is due to dittography of the first letter of the following word, and *jiqqaḥū* is subsequent adaptation.

15 **as victims of the plague.** As often elsewhere, *mawet* denotes *the plague; bĕ* is *bĕ essentiae.* **their widows.** Read, in accordance with Gk., Syr., plural suffix *almĕnōtham.*

16, 17. Note that *malbūsh* of v. 16 *b* is a case of brachylogy, being the object also of the verbs of v. 17 *a*.

18 **as frail as a spider-web.** Read, in accordance with Gk. and Syr., כעכביש, which is unquestionably the original; *banā* and *bēth* are cases of brachylogy.

19 **Will not do it again.** Read, in accordance with Gk., Syr., יוסיף, as generally emended.

22. See 20. 23f.

23 **People will clap their hands,** *etc.* The third sing. of both verbs of the verse is used impersonally and requires no emendation. Note that Eliphaz here describes, with evident satisfaction, the precise humiliation to which Job complains he had to submit, cf. 30. 9, 1. In 22. 19–20 we find him gloating, even more openly, over the downfall of the mighty man, that is Job (cf. 22. 8).

XXII. 21 **Thereby good will come unto thee.** Read, as several critics have rightly emended, תָּבוֹאֲךָ.

23 **and humble thyself.** Instead of *tibbanœ*, read, in accordance with Gk., תִּכָּנַע (Merx and many others), which forms a circumstantial clause to *tashūb*.

22 **glittering silver bars** or *heaps of silver*.

29 **He that humbleth himself will be exalted.** The Hebrew of 29 *a* does not admit of translation. I have substituted for it the reading of Syr. and Vulg., which is doubtless the original. **will be saved.** Vocalize, in accordance with Vulg. and Syr., יִוָּשַׁע (Beer-K.).

30 **The innocent man.** אי is abbreviation of איש, and was in fact so read by Targ. **of his hands.** Read, in accordance with Vulg., Syr., כפיו (Beer-K.).

XXVII. 1–12; XXIII. 3–7, 10–12; XXIX. 12–17; XXX. 25; XXXI.

Obviously, chs. 27. 1–12 and 31, with the parts from chs. 29 and 23 which belong to them, must originally have followed Eliphaz' speech, chs. 22 and 27. 13–23; they are the logical answer of Job to the baseless charges made against him by Eliphaz. Whether the parts as rearranged constitute, as I am satisfied they do, a fairly well-connected whole, and whether this rearrangement may be accepted as approximating the original sequence left by the author, I must leave it to the reader to judge for himself. — For the general interpretation of the speech see pp. 54–58.

XXVII. 1 **Job answered and said.** The present form of the verse is due to a later redactor.

8 **If God were to cut off, if He were to pluck out his life.** As shown by 6. 9, *jibṣa'* is mistaken vocalization for יְבַצַּע; *'ĕlōha* and *nafshō* of the following clause are to be construed as subject and object also with *jĕbaṣṣa'*; for the explanation of the phrase see comment on 4. 21.

XXXI. 2 **What fellowship hath he with God on high, what communion with the Almighty,** *etc.* *Ḥeleq* and *naḥlath* have here not the meaning "portion" and "award," which they have in 27. 13, but, as often elsewhere, that of *fellowship, communion* (cf. Josh, 22. 25, I Sam. 26. 19, II Sam. 20. 1, Ps. 73. 26, 142. 6); *'ĕlōha* and *shaddaj* are objective genitives, just as in the parallel phrase *naḥlath jhwh*, I Sam. 26. 19. As the genitive *'ĕlōha* or *shaddaj* of this verse is to be construed also as subjective case with v. 3, being a case of brachylogy, so the genitive *ḥanef* of 27. 8 is to be construed as subject with 31. 2.

3 **a terror for the wicked . . . a dread for.** *'ēd*, which in 30. 12 denotes "sinister," signifies here *menace, terror* which is also the meaning of *neker;* note that Arab. *nakrā'u* means "adverse," "hostile," "hateful," and that not only Assyr. *nakaru*, but also Heb. *nekar*, *nakrī* may mean "enemy," cf. Ps. 137. 4, 144. 7, Lam. 5. 2.

XXVII. 11 **I can show you who is in the hand of God.** *bĕjad jhwh* can mean neither "concerning the hand of God," nor "über Gottes Tun." On the ground of Gk. τί and also of the parallelism, it may be deduced that the original text read מִי before *bĕjad; mī* was probably written without *j* (cf. *micajhū*, Jer. 36. 11), which would explain its being misread *ma* by Gk., while its omission in Heb. may have been caused by the final *m* of the preceding word. **In the presence of the Almighty,** cf. I Sam. 2. 21, Ps. 73. 25, where *'im* is used with a similar meaning. It is hardly necessary to remark — it is so obvious — that by *Who is in the hand of God . . . who liveth in the presence of the Almighty* Job means himself.

12 **Verily, all of you behold him.** *'ăsher* of v. 11 is object of *hăzīthem*, a case of brachylogy.

XXIII. 12 **I have not departed from the command.** In accordance with Gk. and Vulg. read מִמִּצְוֹת (Merx and others). ו of ולא is quite in order; cf. Gen. 40. 9, I Ki. 13. 31, Prov. 24. 27. **in my bosom.** Read, in accordance with Gk. and Vulg., בְּחֵקִי — a commonly accepted emendation.

XXXI. 1 **I have never looked.** As in 16. 6, *mā* is used as a negative particle.

XXIX. 12 **from the hand of the tyrant.** Instead of *mĕshawwe'ă* vocalize, in accordance with Gk., מְשׁוֹעַ. Additional proof for this reading is furnished by the fact that also in the parallel, Ps. 72. 12, where Hebrew

has the mistaken vocalization *mĕshawwe'ă*, Gk. Syr. and Vulg. have all three preserved the original reading *mishshō'ă;* the latter is evidently used by our author with the same connotation as *nadīb*, 21. 28 (see remarks to 24. 6). **Who had no protection.** Omit ו of *wĕlo'*. That *lo'* is the original reading is shown not only by 11 Mss., Gk. Syr. and Vulg., but also by the variant 30. 13 *c* of Heb. (missing in Gk.), which was originally added as a correction in the margin, and later wrongly inserted in 30. 13. Note that also in Ps. 72. 12 neither Gk. nor Syr. and Vulg. read *w* of *w'en*.

XXXI. 18 **I brought him up as a father would.** The objective suffix of *gĕdelanī* is not direct but indirect object; for similar cases cf. Is. 44. 21, Zech. 7. 5, Ps. 5. 5, 85. 4. I have rendered the clause in accordance with the sense; the rendering according to the construction is *He grew up under me as under a father.* **I guided him.** The fem. suffix of *'anḥennah* is grammatically untenable, even in the present position of the verse — that it should refer back to " widow " of v. 16 would be contrary to usage and logic. It must be a scribal mistake for original ־נִּי, caused by *mimennah* with which the preceding verse ends.

32 **for the wayfarer.** The participle form *'ōraḥ* seems to me perfectly in order, cf. *e.g. nōṭa'*.

XXXI. 5ff. An oath in ancient times was invariably an imprecation. The person that took an oath called down the curse of God upon his head if he were not speaking the truth, or if he should ever violate his promise, as the case might be. Job's oath in this chapter is the most complete example of an oath that we have in the Old Testament. In fact there are only two other examples of a real oath, Ps. 7. 5–6, and 137. 5–6. In every other instance where there is question of an oath, the curse is suppressed, and only the non-committal phrase, " May God do so unto me, and still more," is retained, though as a rule even this is omitted. The explanation of the avoidance of the real oath is to be found in the sinister power which was universally believed to adhere in a curse. The people refrained from using a curse even for literary purposes, so great was the fear that it might take effect even though pronounced without design.

11, 12 *a* **a heinous sin.** A goodly number of Mss. and Vulg., Targ., and Syr. read פְּלִילִי, as in v. 28; the word is explained in both verses by Vulg. " flagrant," and by Targ. and Syr., " manifest." The reading *hī'* is perfect, the contents of v. 9 being the subject, but the text most likely read *hī'* only once; the second *hī'* was primarily marginal correction for *hū'*, and was wrongly inserted before *'awōn*, instead of being substituted for *hū'*. The repetition of *hī'* is stylistically objec-

tionable, Vulg. does not seem to have read the second *hī'*; omit it and read *wĕ'awōn*. V. 11 with v. 12 *a* formed originally a couplet; omit *kī* of 12 *a*, in accordance with Gk. and Vulg.

12 *b* **Let all the growth of it be rooted out.** In accordance with Vulg., *et omnia genimina*, read תבואתה יכל, though the suffix of the first sing. would make satisfactory sense too, and in accordance with Syr. *neth'aqrān*, vocalize תִּשָּׁרֵשׁ.

15 **Did not One God fashion us both in the womb?** Read, in accordance with Gk. Syr. and Targ., either וַיְכֻנֵנוּ or *wajkōnĕnenū* (Budde and others); *'eḥad*, "One God," occurs again Mal. 2. 15.

16 **Aught for which they prayed.** The preposition *min* of *meḥefeṣ* is partitive *min*.

26, 27. In putting these verses into English I have departed from their order in Hebrew in order to make the translation more satisfactory. Job's denial in these verses that he has ever been swayed by the belief in the divinity of the two luminaries, finds its explanation in the lure which this particular belief exercised throughout antiquity even over the minds of enlightened men.

31 **Even when the inmates of my tent said.** Omit, in accordance with Gk., לא, which is doubtless due to dittography of *lō'* at the beginning of v. 30. As to 31 *b*, see the remarks on 19. 22.

33, 34 **As men are wont to do.** This meaning of *kĕ'adam* (collective substantive) admits of no doubt, in view of the accusative of comparison *'enōsh*, "as man seeth," 10. 4. **If I sought to conceal iniquity in my bosom.** 33 *b* is coördinate with 33 *a*, *liṭmōn* being emphatic infinitive; *ḥob* is not an Aram. loan-word, but a common Semitic word, to which in Syr. *'uba*, and in vulgar Arab. *'ubb* corresponds, while in Palest. Aram. both the form with *Ḥeth* and that with *'Ain* occur. It is derived from the common Semitic verb *ḥabab*, "to love." **Truly, I should have to dread**, *etc.* The prevailing interpretation of the two verses fails to recognize their grammatical construction. V. 34 is not coördinate with v. 33, but is its apodosis; as to the emphatic *kī* of the latter, compare the frequent use of the emphatic particle *hinnē* in the apodosis of conditional sentences, as *e.g.* Exod. 7. 27, 9. 2–3, Nu. 32. 23, Ps. 73 15. With **I should have to be silent**, etc. cf. 13. 19. Job could not have more fittingly concluded the specifications of the oath than by v. 33. He says in effect, to sum up, if I had really lived the life of a hypocrite, as you imply, then truly I should be so filled with the consciousness of my shame, that I should dread to show my face.

14, 23 **Verily, the fear of God would overcome me.** Read, in accord-

ance with Gk., *φόβος κυρίου*[1] *συνέσχεν με*, פ׳. אל יאתה אלי, as Duhm and others have correctly emended. As stated in connection with 13. 11 *sĕ'ēthō* does not mean "his excellency," but **His appearance or the apparition.** Like 13. 11, 19. 25ff., the verses anticipate God's final apparition amidst the storm — a scene which is based on the primitive notion that the thunderstorm is the foremost manifestation of Yahweh. This notion sufficiently explains the meaning of *sĕ'ēth*, as used in this connection. Because of its appeal to the imagination, the notion was a favored one with Biblical writers describing revelations of God; cf. the description, Exod. 19. 16, of the revelation on Mt. Sinai, Ezekiel's vision, Ezek. 1, Is. 30. 27, and Ps. 18. 7–16, the latter being the most elaborate description of the kind that we have. Note what an effective transition vv. 14, 23 form to the concluding part of the speech and the note of triumph sounded in it.

XXIII. 6 **Oh, if He would only pay heed unto me.** Vocalize לְאֵ, as Budde has correctly emended. *jasīm* is ellipsis for *jasīm libbō*; the elliptical expression was no doubt chosen for the purpose of avoiding what would be an odd anthropomorphism.

7 And I should forever obtain my right. Vocalize, in accordance with 8 Mss., Gk. Syr. Vulg., מִשְׁפָּטִי, as Duhm and others have rightly emended. There can be no doubt that this is the original reading, since *palleṭ* cannot possibly be intransitive.

10 my ways and my conduct. Read, in accordance with Syr., דַּרְכִּי וְעָמְדִי, as has been repeatedly emended.

XXXI. 35 **Would that He might hear me!** Omit the first *lī* as dittography, in accordance with Gk. and Syr. (Beer-K.). **I stake my life on it.** *tawī* does not mean "my mark," or "my signature," as generally translated, but is a case of ideogrammatic writing for what may accurately be expressed by *I stake my life on it*. In proof of this it may be pointed out that the old Semitic form of the letter *taw* is the hieratic character of the Egyptian ideograph ☥ *'nḫ* which signifies "life," and that for more than a century after the use and knowledge of the hieroglyphics had died out, this ideograph was still generally understood, as is shown by its frequent occurrence in amulets written in Greek.[2] Proof of the common use of the ideograph in Israel also, as early as Ezekiel's time, is found in Ezek. 9. 4, 6, where the prophet tells of the order that was given to the executioner of judgment to mark with a *taw* the foreheads of the faithful in Jerusalem who were to be saved

[1] As Codd. S A C, Sah. Boh. S^h Hie. read.

[2] Cf. Schulze, *Archaeologie der Altchristlichen Kunst*, p. 262, G. Ebers, *Sinnbildliches* (1892), p. 8, J. Leipoldt, *Schenute* (1903), p. 29, note 3.

from the slaughter. And there is ample proof that the ideographic meaning of *taw* continued to be understood down to New Testament times, and even much later, among Jews as well as among Christians. But the material substantiating this in New Testament literature (the canonical and apocryphal alike) and in Talmudic and Neo-Hebraic apocalyptic literature is too copious to be taken up here for discussion.

36 **The bill of indictment that my opponent hath preferred** is a clear reference to the charges made by Eliphaz in his previous speech.

Chapter XXV and its Constituent Parts from Chapters XXXIV–XXXVII and XXIV

Helen H. Nichols, *The Composition of the Elihu Speeches* (in AJSL., XXVII, 1911, pp. 97ff.), with critical discernment has noticed that the so-called Elihu speeches are not a uniform, but a composite product. Miss Nichols, however, is far afield in the conclusion which she draws from this fact, that these speeches represent additions to Job by two "Wise Men," the first addition, which became interwoven in 36. 26–37. 13 "with a Psalm of a Thunderstorm," comprising chs. 32. 6–10, 18–22, 33. 35. 2–14, 36.–37., and the second, chs. 32. 11–16 and 34. The composite character of these speeches is a consequence of the text-disorder which the second part of Job indubitably suffered. On the cause of this text-disorder it would be futile to speculate, but as a result of it the last speech of Bildad (in reality quite a long one), with the exception of some eight verses, and a large part of the concluding speech of Job became mixed up with each other and with what I may call the Elihu interpolation, originally composed of chs. 32–33 and a few verses scattered through chs. 34–36. The resultant jumble was represented to be all by Elihu; it was given the appearance of forming successive discourses, each purporting to be a speech by Elihu. It is interesting to note that at least in the case of one verse, 37. 23, there is direct evidence that it belonged to a Job-speech. The evidence is contained in 33. 13 of the original Elihu interpolation, where the statement expressed in 37. 23

is referred to by Elihu as a statement made by Job. In view of the fact that such a small portion is interpolated matter, it is no wonder that the defenders of the Elihu chapters as they have come down to us, Budde in particular,[1] point to their linguistic character as a weighty argument in favor of their genuineness. Whether the various parts I have recovered from the Elihu speeches and rearranged with chs. 25. 24. 19–20 and chs. 23. 2, 8f., 13–17, 26. 28., respectively, really constitute with these in each case a well-defined, uniform whole, and whether by this rearrangement the Book of Job really stands out, as I believe it does, immeasurably enhanced as a work of literary art, I must leave it to the critical reader to judge for himself.

As to the speech of Bildad, a brief analysis of it will best show that it is not merely a genuine part of the Book of Job, but that it is an indisputable piece of the reasoning of the friends. The speech opens in 35. 2 with a clear reference to Job's triumphant declaration in the concluding part of his previous speech that, when God appears in answer to his prayer, it will be to acknowledge his integrity. Equally plain is the reference, 34. 10 *b*–12, 36. 23, to Job's passionate protestation in the opening of his speech that God has robbed him of his right. Again, in 34. 17, as read by the Greek, "Surely, thou dost not think thou art forever righteous, because thou hatest iniquity and destroyest the wicked," the reference to Job's account of his righteous life, in 29. 14–17, 12 is unmistakable. Bildad's speech, however, is not only a reply to the immediately preceding speech of Job, but also to his speech chs. 21. 24. It fills a well-defined gap. It would be inconceivable that the friends should leave unanswered Job's scathing arraignment of the social order permitted by God. In having Bildad reply to chs. 21. 24, the writer makes a fine psychological point. Eliphaz, dumbfounded by Job's revelations, as Job had said he would

[1] Beiträge z. Kritik des Buches Hiob.

be (21. 5f.), could find no word to refute them; he could only give vent to his wrath by defaming Job's character. Bildad, although equally shocked, has, by the time his turn has come around, sufficiently recovered to reply to Job's speech chs. 21. 24, though he does this with the same threadbare arguments to which the friends have resorted all along. He grants that God may at times "set up a godless man as ruler" — but only as a scourge to the wayward people; and such a rule, he affirms, will invariably come to a sudden, appalling end. With the same assurance he declares, in answer to Job's claim (24. 12), that God hears the cry of the oppressed poor "when they make supplication to be delivered from the power of the tyrant." Verses 35. 3, 6–8 of the introduction of this part of the speech is a variation of 22. 3f. of Eliphaz's speech, the variation being the natural result of the fact that Bildad's reference to chs. 21. 24 is combined with one to chs. 27ff. Similarly in the concluding verses of this part, 35. 14, 34. 23, 29, the reference to 24. 1 is combined with one to 23. 3ff., 31. 35ff., where Job prays for the opportunity to plead his cause before God. Bildad's description, in the second part of his speech, of the wicked who, though chastened, heed not God's warning, is plainly aimed at Job, just as were the friends' pictures of the ruin of the wicked man in the second cycle of speeches. "They die in youth, their life perisheth among the unclean" is an allusion to Job's being stricken with leprosy in the prime of life. Not satisfied with these covert hints, Bildad, like Eliphaz in 22. 8–10, accuses Job outright of being a sinner, and adds with undisguised malice, "Now thou hast thy fill of the judgment that pursueth the wicked, Just judgment hath laid hold of thee." Likewise the last part of the speech shows all the marks and signs which characterize the reasoning and method of the friends throughout. Thus Bildad in his conclusion elaborates what Eliphaz and Zophar said in their first speeches about the inscrutable wisdom of God, and enunciates again the view of human im-

perfection advanced at the outset by Eliphaz, as the positive solution of the problem of suffering.

XXXV. 2. Verse 2 *a* is to be construed also with v. 3; it forms a sort of zeugma, the second objective clause altering its meaning from **consider it a proof of innocence** to **think it right**; as to the first-mentioned signification of *mishpaṭ*, cf. its meaning "a just case," 13. 18. **I will be found righteous before God**: *ṣidqī*, which, as in 6. 29, is verbal noun, is used in a passive sense; *min* is used in the same sense as in 4. 17.

3 **me**. Instead of *lak*, read לִי, as a number of scholars have rightly emended on the ground of the parallelism. **That I have not sinned**: *me* is *min privativum*.

6 **What injury causest thou Him**. It is the preposition *bĕ* that gives *tif'al* this meaning.

XXXIV. 10 **to do wickedness, from the Almighty, to work unrighteousness**. Read, in accordance with Gk., *ἀσεβῆσαι καὶ ἔναντι*, וְלִשַׁדַּי, מֵרָשַׁע, and in accordance with the paraphrastic *παράξαι τὸ δίκαιον*, מֵעָוֶל, as several scholars rightly emended.

11 **Nay**: *kī* is here emphatic particle; the meaning *nay* follows from *halīla*, **far be it**, which is virtually a negation.

12 **God condemneth not wrongly**. Read, in accordance with Vulg., *non condemnabit frustra*, תָּנֵם after *jarshi'ă*.

13 *b* **He who has made the universe, the earth, and all that is therein**. Omit *ūmī*, which is due to dittography, and read, in accordance with Gk., הִשָּׂם; place *'arṣa* of 13 *a* after *tebel*, and instead of *qullah*, read, in accordance with Gk., וכל אשר בה. The rest of 13 *a*, *mi paqad alaw*, which was not read by the Greek, is a repetition of *mi paqad alaw* of 36. 23.

18 **Who says**. Vocalize, in accordance with one Ms., Gk. Syr. and Vulg., הָאֹמֵר (Beer-K.).

19 *c*. "For they are all the work of His hands" is a gloss.

30 **He setteth up a godless man as a ruler because of the stubbornness of the people**. In accordance with Gk., *βασιλεύων* and *ἀπὸ δυσκολίας* (12 Codd. Sergii *διὰ σκληρότητα*) read מַמְלִיךְ, which is borne out also by Vulg. and Targ., and מִקְשֵׁי (cf. Deut. 9. 27 where the Greek likewise renders *qĕshī σκληρότητα*); the present reading *mimmoqshē* is due to dittography of *m*.

14 **When He chooses to take back**. In accordance with Gk., *εἰ γὰρ βούλοιτο συνέχειν*, omit לבו and read אִם יַחְפֹּץ יָשִׁיב; the reading

jashīḅ is borne out also by 5 Mss., *Kĕthīb* Orient., and Syr.; *jashīb* and *je'ĕsof* are circumstantial clauses, dependent on *jaḥpoṣ*.

25 *b α*, 24 *a* **He will overturn the mighty unawares.** Read והפך כבירים לא יָדָעוּ, omitting חקר of 24 *a*; *jada'ū*, written without final *u*, was misread *jaro'ă*, and placed at the head of the sentence. Proof of the original reading *jada'(u)* may be seen in *jada'* of Ken. 158, 5 de Rossi, and *jĕdū'ă* of 2 de Rossi, also in Gk., ὁ καταλαμβάνων. As to *ḥeqer*, it is a remnant in Heb. of the reading of v. 24 (following ὁ καταλ.) by Gk., ἀνεξιχνίαστα, ἔνδοξά τε καὶ ἐξαίσια ὧν οὐκ ἔστιν ἀριθμός, which is a repetition of 5. 9, 9. 10. This does away with the customary translation of *lo heqer*, "in ways past finding out," "without inquisition," which, like the translations of other parts of 34. 24ff. are admittedly a mere makeshift.

20 *c* which forms a parallel member of 25 *b α*, 24 *a* must originally have followed the latter. **And remove the tyrants.** In accordance with Mss. Ken. 191 and 248, read וְיָסִיר אַבִּירִים. **But not with human hand**: *lo' bĕjad* is a very common ellipsis for *lo' bĕjad 'adam*, cf. Dan. 2. 34, 45, 8. 25, Lam. 4. 6.

Verse 15, "all flesh will perish together, and man return unto dust," is an interpolation, which was added after the text became deranged; it was suggested by Ps. 104. 29.

20 *a*, 25 *b β*, 20 *b β*, 20 *b α*, 25 *a*, 26 *a α* Verse 20 *a–b*, with those parts of it that became misplaced in v. 25f., read originally as follows:

רגע ימותו וחצות לילה יִדַּכָּאוּ וְיַעֲבֹרוּ
יְגֹעֲשׁוּ עָם כִּי יַכִּירוּ חֲתַת

When *jiddakka'ū* was omitted, it was, with *lajla* as a cue, put in the margin, whence both were placed in v. 25. The present reading *jakkīr* of 25 *a* is due to adaptation to the verbs preceding and following it now, and *ma'badēhem* of 25 *a*, as we shall see later, is a fragment of v. 21 as read by Gk. The original text read as object of *jakkīrū ḥăthath* (see 6. 21), which transposed to *taḥath* got in v. 26. Instead of *lakēn*, not read by Gk., the original text read *kī*, as may be concluded from *enim* of Vulg.

28 **The cry of the poor will reach Him.** On the ground of Syr., *'a'lā'*, read לָבוֹא, instead of *lĕhabī;* in accordance with Ms. Ken. 125, and as several scholars have emended, read אֵלָיו, instead of *'alaw*. In 28 *b* read, with Duhm and Beer-K., שַׁוְעַת, instead of *ṣa'ăqath*, mistakenly repeated from the first clause. 28 *a* is coördinate with 28 *b*,

labō' being emphatic infinitive, meant to express that it is certain beyond question that the cry of the poor reaches God.

XXXV. 9 **against great oppression.** *'ăshūqīm* is *pluralia tantum*, like *pĕdūjim*, "ransom," *shĕfūtīm*, "judgment," *'ănūshīm*, "*fine.*" **The mighty.** Cf. Ps. 48. 3, Lam. 1. 1 *b*. In *mippĕnē gĕ' ōn ra'īm* of 35. 12 *a*, which is all that the original Greek read of the verse, we have very likely a variation of *mizzĕro'a rabbīm*. As to 12 *a*, *lo' ja'ănœ* seems to be a variant of *lo' jishma'* of v. 13, and *jiṣ'āqū*, of *jaz'īqū* of v. 9.

Gk. XXXIV. 21 **For He seeth them that work evil, and nought that they do is hidden from Him.** Of v. 21 *a* there is a double translation in Gk. (1) 21 *a* *αὐτὸς γὰρ ὁρατής ἐστιν ἔργων ἀνθρώπων* (2) 35. 13 *b*–14 *a* *αὐτὸς γὰρ* [1] *ὁρατής ἐστιν τῶν συτελούντων τὰ ἄνομα*: the latter, being a correction of the former, was probably added in the margin, whence it got in its present place. Gk. 34. 21 *b* reads, *λέληθεν δὲ αὐτὸν οὐδὲν ὧν πράσσουσιν*. The Hebrew represented by Gk. read approximately as follows: כִּי הוּא יִרְאֶה עֹשֵׂי עָוְלָה וְאֵין נִסְתָּר מִמֶּנּוּ מַעֲבֵדֵיהֶם. A trace of this original reading may still be seen in *ma'badēhem* of v. 25. The present Hebrew of v. 21, only a fragment of which exists in the Greek, in v. 23 *b*, *ὁ γὰρ κύριος πάνταϲ ἐφορᾷ*, belonged originally to the Elihu interpolation.

22 **may not hide.** *lehissother* is emphatic infinitive.

XXXV. 14 **thou seest it not.** The suffix of *tĕshurennū* is anticipatory, referring to *dīn* of the following clause; for similar construction cf. Nu. 24. 17. **Thou must wait in fear and trembling for Him.** *tĕḥōlel* is *Polel* from *ḥūl*, "to tremble," "to be stricken with anxiety," **wait** is implied by its construction with the preposition *lĕ*.

XXXIV. 23 **For not to man hath He given the right to approach,** literally *hath He assigned it to approach*, cf. the related meaning of *sūm 'al*, 37. 15, and *sūm lĕ*, Prov. 8. 29, also that of *nathan 'al*, II Ki. 18. 14; instead of *'ōd* the original text, in all probability, read *'ad*, which was intended as a variant of *'el* and wrongly inserted before *lahălok* (cf. 21 8). **to demand a tribunal.** The preposition *bĕ* expresses the end in view, cf. Ps. 71. 16, *'abō' bigĕbūrōth*, "I will come to tell the mighty deeds" (note the parallelism), I Ki. 13. 1 *bā' bidĕbar j.*, "He came to reveal the word of Y."

29 **If He be silent.** Read, in accordance with Ms. Ken. 235, יִשְׁקֹט (Budde and others), cf. Is. 18. 4. **Whether from a nation or from a man, who can reprove him?** Instead of *jĕshūrennū*, read יוֹכִיחֵנוּ and place

[1] *ὁ παντοκράτωρ* is not part of the variant; it belonged originally to the verse at present preceding it (see 35. 13).

it, together with *mī* preceding it, at the end of the verse, after *jaḥad; w . . . w*, "whether . . . or," occurs very frequently.

XXXIV. 16 **If thou art wise.** Instead of *bīna*, read in accordance with all the versions, בִּינָה, as generally emended.

17. The first part of this versein the Hebrew being corrupt, the prevailing translations of this part are of necessity based on conjecture. I have substituted for the Hebrew of the entire verse, the reading in the Greek, Cod. A, Ἴδε[1] *σοί οὐκ οἴει τὸν μισοῦντα ἄνομα καὶ τὸν ὀλλύντα τοὺς πονηρούς*[2] *αἰώνιον εἶναι δίκαιον*. I take this to be the original reading, because of the pointed reference it contains to Job's account of his righteous life in 29. 14–17, 12. Such effects as the one achieved by this reading are quite in the manner of our Job author, they are never the work of an interpolator,[3] and it goes without saying, never the felicitous result of a translator's efforts to render conjecturally an obscure text. The retranslation into Hebrew can in the present case not be attempted, since the Greek does not give a sufficient clue to the sentence-structure of the Hebrew.

Gk. XXXVI. 5 *a* *γίγνωσκε δὲ ὅτι ὁ κύριος οὐ μὴ ἀποποιήσηται τὸν ἄκακον,*

17 *οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμα*

The Hebrew represented is approximately as follows:

רַע נא כי אל לא ימאס תָּם
ולא ינרע מצדיק משפט

As to the first half verse, *lo' jim'as* is all that is preserved in Heb. v. 5; as to the second, it is missing entirely in the Hebrew; it is by no means equivalent, as commonly thought, to Heb. v. 7 *a*, Heb. vv. 7–12, with vv. 5–6 preceding (exclusive of *lō' jim'as*), being a part of the Elihu interpolation.

15 **He delivereth the sufferer from trouble, and openeth His ear to him in his affliction.** In the second clause read, in accordance with Vulg., אָזְנוֹ, instead of *'oznam* (Budde and others); further *bĕ'onjō* of the first clause was originally read in the second, in place of *ballaḥaṣ*, while in the first clause the text read מִצַּר, which is now found in v. 16 *a*; *ballaḥaṣ* of v. 15 *b* is a variant. Note that *mippī ṣar* of v. 16 *a*, which

[1] By the variant *εἰ δέ* of Cod. A the meaning is in no wise altered, *εἰ* being used, instead of *ἴδε*, to introduce the direct question.

[2] It is evident that *ὄντα αι.* is a mistake for the original reading, *αι. εἶναι* of Codd. A and Prs. 23.

[3] Cf. p. 60 note.

has no parallel anywhere, is absolutely meaningless; the translators, like RV., either ignored *pī*, or resorted to far-fetched translations as *e.g.* Dillmann, who renders "verleitet hat dich vom Mund der Not weg," and explains, "d. h. dass du der Sprache, welche die Not zu dir spricht, ungehorsam entgegensetzt." The suffix of *'oznō* refers to God, and the accusative *'anī* of 15 *a* is to be construed also as indirect object with 15 *b*, being a case of brachylogy; with *miṣṣar* — or *ballaḥaṣ* — cf. Ps. 32. 7, 60. 13, 4. 2, Is. 26. 16. Gk. v. 10 *a* represents Heb. v. 15, having contracted the two clauses into one: *ἀλλὰ τοῦ δικαίου εἰσακούσεται.*

XXXV. 13, first word of XXXVI. 13, Gk. XXXVI. 12 *a*. In 35. 13 *a*, *shaw' lo' jishma'*, being impossible Hebrew, cannot be the original reading; *shaw'* is, in all probability, mistaken reading for שְׁוֵעַת (written abbreviated), which was originally followed by חָנֵף. The latter word is at present found at the beginning of 36. 13, its present form as construct plural being due to the secondary combination with *leb* (see below). This conclusion is borne out by the fact that the Greek read 35. 13 also in 36. 12 *a*, but contracted into one clause: *ἀσεβεῖς δὲ οὐ διασώζει*; as in 8. 13, 20. 5, 27. 8, *ἀσεβεῖς* is rendering of *ḥanef*. In 35. 13 *b* the present reading *jĕshūrennah* is due to dittography of *tĕshūrennu* of v. 14; the original text read יְצִילֵנוּ. This original reading is borne out, in the first place, by *διασ.* of Gk. 36. 12 *a*, and in the second, by the fact that not only Heb. 35. 13 *a*, but also 13 *b*, was read by the Gk.: the latter half verse with omission of *lo'* and with the accusative suffix of the third changed to that of the first person, became mixed up with the variant we have in Gk. 35. 13 *b*–14 *a* cf Gk. 34. 21 *a*; it reads *ὁ παντοκράτωρ σώσει με*; note that S^h reads *ἡμᾶς* for *με* — a misreading which, as far as the consonantal text is concerned, presents no deviation from the original Hebrew represented by *σώσει ἡμᾶς*.

Gk. XXXVI. 12 *b*, Heb. XXXIV. 27 *b*. The former reads, *παρὰ τὸ μὴ βούλεσθαι εἰδέναι αὐτοὺς τὸν κύριον*. The Hebrew represented is probably as follows: כי לא חָפְצוּ דַעַת אלהים, with which Heb. 34. 27 *b* formed originally one couplet: **For they desire not the knowledge of God, Neither do they comprehend His ways.** Heb. 34. 27 *a* "Because they turned from following Him," represents a prose version of Gk. 36. 12 *b*.

XXXVI. 13 The first clause is to be emended, in accordance with Gk. 12 *c*, *καὶ διότι νουθετούμενοι ἀνήκοοι ἦσαν*, as follows: אף כי יָסָרוּ לא ישימו אֶל לב, **Though they have been chastened they heed not.** (About *hanfe* see 35. 13.)

XXXV. 10 **Nor say 'Where is God, our Maker?'** Read, in accordance with Syr., אמרו and עֹשֵׂינוּ (Budde and others); the latter was written in abbreviated form and not recognized, while the present reading *'amar* is due to the fact that the final *u* of the third plur. was not written.

XXXV. 11 is a variant of 12. 7f., whence it got in here by mistake.

XXXVI. 14 **They die . . .their life perisheth.** *tamōth* is a case of zeugma, being predicate of both *nafsham* and *ḥajjatham.*

16 **Boundless pride hath beguiled thee, and the comfort of thy table laden with fat foods.** Of the various interpretations heretofore given of this verse none is acceptable. Besides *mippī ṣar*, already disposed of (see v. 15), *raḥab* has been another stumbling-block. This phrase is not, as generally thought, synonymous with *rĕḥaba* or *merḥab*, "broad," "roomy," and consequently cannot be considered as figurative of freedom from distress and anxiety; it is ellipsis for *reḥab nefesh*, which occurs, Prov. 28. 25, and is identical with *rĕḥab leb*, *ib*. 21. 4, Ps. 101. 5. This interpretation of *raḥabh* is borne out by the fem. suffix of *taḥath*, which is perfect text and requires no emendation. Note also that by the interpretation given of v. 16 *a* both parts of the verse are perfectly balanced, and make excellent sense, while the customary translation of v. 16 *a*, "into a broad place where there is no straitness," is grammatically impossible; nor does the prevailing translation of *hăsīthĕka*, "He would have led thee away," accord with the meaning of the word.

17 **of the judgment that pursueth the wicked.** *dīn rasha'* is another case of qualificative genitive like *nĕwath ṣidqeka*, 8. 6, *mūsar kĕlimathī*, 20. 3. **Just judgment.** *dīn ūmishpaṭ* is a case of *hendiadys.* **hath laid hold on thee.** The pronoun *ta* of *malē'tha*, being a case of brachylogy, is to be construed also as object with *jithmokū.*

18 As to the first clause, *pen jĕsīthĕka*, which was not read by Gk., is a variant of *af hăsīthĕka* of v. 16, having got in here from the margin, while *kī ḥema* is all that is left of the original text as read by Gk., θυμὸς δὲ ἐπ' ἀσεβεῖς ἥξει, as Cod. A, Sah. *new*, and 2 Prs. correctly read for ἔσται of the other Codd.; the half verse is a repetition, in slightly varied form, of 19. 29 *b* as preserved by Gk. As to the second clause, *bĕsafeq wĕrab kofer* is evidently a corrupt fragment of the more complete text as read by Gk., δι' ἀσέβειαν δώρων ὧν ἐδέχοντο ἐπ' ἀδικίαις, which may possibly have belonged to 35. 15; *'al iaṭṭekka* formed originally the opening of v. 19 as Gk. 19, μή σε ἐκκλινάτω, shows.

Verses 19–20 are too corrupt for interpretation; they furnish nothing certain on which to base even a conjecture.

21 **On account of it thou hast been tried with affliction.** Vocalize, as Ewald and others have rightly emended, בֻּחַרְתָּ (passive Qal), the active of which occurs Is. 48. 10; as to *'al*, "on account of," cf. I Ki. 21. 4, II Ki. 6. 11, and as to *min*, "by," cf. Ps. 73. 19, also Is. 28. 7.

22 **Who is to be feared.** Read מוֹרָא and cf. Ps. 76. 12; *mōrā* is potential participle.

31 **He provideth food.** Instead of *jadīn*, read יָזוֹן as Houbigant and others have emended on the ground of the parallelism.

XXXVII. 6 *a* **Fall on the earth.** *hĕwē* is derived from *hawā*, "fall," and is construed with accusative of direction.

7 **He sealeth up the hand of every man.** *bĕjad* must not be emended to *bĕ'ad*, as has repeatedly been done; the expression is by no means identical with that of 9. 75, for while the latter denotes *to keep concealed*, the phrase here means *to hinder from action*; it should properly be translated **He tieth up the hand**, *etc.*

Mention must be made here of Gk. 36. 28 *a*, read by Cod. C and 21 Prs. after 37. 5 *a*: *ὥραν ἔθετο κτήνεσιν, οἴδασιν δὲ κοίτης τάξιν*, which is identical with Heb. 36. 33, the original reading of which has been restored with great skill by Miss Nichols, in accordance with the Greek, as follows: יגיד עת למקנה ידעו מקום מעונה. The verse is not an original part of either Bildad's or Job's speech; it was added as a marginal comment to 37. 8, as Dillmann and Duhm rightly concluded. In proof of their conclusion it may be pointed out that the verse has reference, not to the animals' seeking shelter at the approach of winter, but to their observing the time of copulation[1] — a thought which has no relevance whatever either in Bildad's or in Job's speech.

9 **Out of the Chambers of the Southern sky.** Read, on the ground of 9. 9, מֵחַדְרֵי תֵיכָן, as Duhm and Cheyne have correctly emended. The warm South-wind, which brings heat and storms, was believed to come from "the Chambers of the Southern sky" (cf. remarks on 9. 9).

10 **a solid mass.** As to this meaning of *mūṣāq*, cf. the remark on 11. 15; the preposition *bĕ* is *bĕ essentiae*.

14 *'Ijjob* of this verse is not original reading, but later addition due to the fact that Bildad's speech became mixed up with that of Elihu. Note that in the Gk. Codd. A S^2 of 37. 2 we have another instance of an interpolated Ἰώβ.

15 **hath given them his commands.** Read, in accordance with Targ. *gĕsērta*, חֻקּוֹ or חֻקָּם after *'ălēhem*; cf. Prov. 8. 29.

16 **Absolute Wisdom.** The idea *Absolute* is expressed partly by

[1] Cf. Jer. 8. 7.

tamīm, partly by the plural of *dē'īm*. In regard to 16 *a* see the comment on 36. 29.

Gk. XXXVI. 28 *b* ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταταί σου ἡ διάνοια, οὐδὲ διαλλάσσεταί σου ἡ καρδία ἀπὸ σώματος,

does not represent Heb. 37. 1, as it is generally thought to do, but is missing in the Hebrew altogether. Heb. 37. 1 belongs to the speech of Job, and is quite at variance with the Hebrew represented by Gk. 36. 28 *b*, which must have been approximately as follows:

הֲעַל כָּל אֵלֶּה לֹא תִתְמַה רוּחֵךְ וְנֶהְפַּךְ לִבֵּךְ בְּקִרְבֵּךְ

Cf. Hos. 11. 8 and Lam. 1. 20, where *nehpak 'alaj libbī* and *l. bĕqirbī* respectively are used with much the same meaning, as may be seen from the parallelism. The rendering of *bĕ* with ἀπό (though it occurs quite often, cf. *e.g.* 21. 17) is, like that of *nehpak* with διαλλάσσεται, due to the fact that the Alexandrian translators did not understand the real meaning of 36. 28 *b*.

XXXV. 5 **The banks of clouds** is the exact equivalent of *shūr shĕḥaqīm*.

XXXVII. 24 **All . . . fear Him.** In accordance with Gk. and Syr., omit לֹא and read יִרְאוּ; the objective suffix of *jĕrē'ūhū* is object also of *jīrĕ'ū*.

XXV. 5 **Even the moon hath no luster.** Vocalize, in accordance with most versions, אֲהֵל; as in 7. 5, *alef* was used as vowel-letter in the body of the word and not recognized as such; as to *'ad*, "even," cf. remarks on 14. 12.

XXIV. 24 **They are no more.** Instead of *wĕ'ēnennū*, read, in accordance with Vulg. Syr., אֵינָם (Budde).

20 **The lap that cherished him**: *mĕthaqō*, which I have translated according to the sense rather than the construction, is intransitive, just as in 21. 33; the suffix is not direct but indirect object. 20b read רָמָה.

Chapters XXVI and XXVIII and Their Original Constituent Parts from Chapters XXIII and XXXVI. 26–XXXVII. 23

The deplorable effect which the text disorder of the second part of Job has had on the interpretation of the book as a whole can best be judged by the way in which ch. 28 has been handled. Not only has the vital importance of ch. 28 for the solution of

the problem not been recognized, but as a rule the chapter has been radically misinterpreted, and in consequence has even been rejected as unauthentic by the great majority of modern scholars. Fortunately, except for the interpolation, generally recognized as such, of vv. 15–19, it has come down to us in excellent order, the strange confusion concerning it in the minds of the critics being due solely to its misplacement in the book.

In view of the detailed interpretation of this speech in the *Introduction*, pp. 58ff., it is unnecessary to do more here than to point out its relevancy to Bildad's speech. Notably Bildad's attempt to impress Job by emphasizing the awe-inspiring works of God is the occasion for Job to give that wonderful description of the immensity of God as revealed in the material happenings of the universe — a description which is without equal either in Biblical literature or in ancient literature in general. The opening of the speech, too, in which sadness gives way to bitter sarcasm, is a direct rejoinder to Bildad's tirade. See also remarks on 37. 1.

XXIII. 2 **Indeed, I know that my chastisement hath come from Him.** The original text of v. 2 *a* has been preserved by the Greek as read in the Boh. The latter has in common with 20 Prs., Compl. Ald. Sah. Hie.^{3} the reading *καὶ δὴ οἶδα . . . ἡ ἔλεγξίς μού ἐστιν*, but it varies from all other Codd. by reading *ēbolhitotf*, "from His hand," instead of *ἐκ χειρός μου*; in accordance with this reading of the Bohairic, which is clearly the original, v. 2 *a* is to be emended as follows:

אָמְנָם יִדַּעְתִּי כִּי מִיָּדוֹ מוּסָרִי

His hand is heavy more than my groans can express. Instead of *jadī*, read, in accordance with Gk. and Syr., יָדוֹ, as many critics have correctly emended; as in Gen. 49. 26, Ps. 89. 8, 137. 6, Dan. 11. 5, *'al* means *beyond*, we would say "heavy beyond words."

XXXVII. 1, 2 **When I harken.** Instead of *shim'ū* of v. 2, the original text read אֶשְׁמַע, as is shown by Aq. *ἤκουσα*. Aquila's reading accords with *libbī* of v. 1, thereby leaving no room to doubt the correctness of the latter. It furnishes conclusive proof that Heb. v. 1 does not represent Gk. 36. 28 *b*, but that it is Job's answer to it. In Gk. 36. 28 *b*, lost

in the Hebrew, Bildad asks, *Doth not thy spirit marvel at all this, And is not thy heart stirred within thee?* and Job, after a few introductory remarks of a personal nature (quite customary with him, cf. 12. 2f., 16. 2–6, 19. 2ff.) begins his speech proper with the answer to this question, *My heart is awed at these wonders too, It leapeth within me*, etc. It may be added that the reading *libbī* is not only upheld by the sense, it is well authenticated by the versions, being read by Gk. (supplemented from Theod.) Vulg. and Targ.; Syr. *libbeh* is clearly due to the misreading of *j* for *w*; it fits neither Heb. 37. 1 nor Gk. 36. 28 *b*.

XXXVI. 26 *a*, XXXVII. 5 *b*, XXXVI. 26 *b*. As to 37. 5 *b* which is obviously not in its proper place, *'ōsœ gĕdōlōth* was omitted from 36. 26 *a* after *sagī'*, and, with *wĕlō' nēda'* as a cue, was put in the margin, whence it got wrongly in 37. 5; *niflā'ōth*, which was not read by Gk., is later addition. In 36. 26 *w* of *wĕlō'* is to be omitted, being dittography of *w* with which the preceeding word ends.

XXXVI. 27 *b* **He distilleth.** Read sing. יִזֹּק, in accordance with Vulg. and Syr. (Duhm).

29 **Who can understand what keepeth the clouds balanced?** Instead of *'im*, read, in accordance with Syr., מִי (Siegfried and others) and instead of *mišrĕsē*, read מְפַלֵּשׁ — a reading supported also by 37. 16, to which our verse is the answer. **How the equipoise of His pavilion is effected?** In 29 *b* the vocalization *tĕshu'ōth* ("thundering") is not original reading. Though the proper reading of the word cannot be determined, there can be no doubt that it must be a derivative of *shawā*, with the meaning *equipoise*. Proof of this is the rendering ἰσόητα by Theod. and the periphrastic rendering *rikpath*, "consistence," "coherence," by Targ. In 26. 8 the writer is more definite in regard to the marvelous phenomenon of which he speaks here. Like the rest of his age, he found it inexplicable that the clouds, "floating reservoirs of water," should remain suspended and not burst under the weight of the water they contain. An interesting parallel to these verses, though entirely independent of them, is found in a product written many centuries later, the so-called *Syriac Alexander Legend*, which, dating from the second decade of the sixth century A.D., forms one of the innumerable offshoots of Pseudo-Callisthenes. It reads:

"He (Alexander) said to them (his generals): 'This thought has arisen in my mind, and I am wondering what is the extent of the earth, and how high the heavens are, and how many are the countries of my fellow kings, and upon what the heavens are fixed; whether perchance thick clouds and winds support them, or whether pillars of fire rise up from the interior of the earth and bear the heavens, so that they move

not for anything, or whether they depend on the beck of God and fall not.' " [1]

30 **His mist . . . mountain tops.** Instead of *'ōrō*, read, in accordance with Theod. Cod. S^2, *ἡδω*, and Targ. *miṭra*, אִידוֹ, and instead of *shorshē hajjam*, read רָאשֵׁי הֶהָרִים (Duhm and others).

32 **to its goal.** Instead of *bĕmafgī'a* vocalize בְּמַפְגִּיעַ (Olshausen and many others).

XXXVII. 4 *a* **There is a furious roaring.** *qōl* is ellipsis for *qōl gadōl*, forming an adverbial accusative.

4 *b*, 5 *a* **God thundereth with a majestic voice.** The identity of v. 5 *a* with v. 4 *b* may be noticed at a glance. V. 5 *a* carries no weight in its present place, nor can it be considered a parallel member of 4 *a–b*; it must be either a variant of v. 4 *b*, or what is more likely, אֵל was omitted in v. 4 *b*, and with both its preceding and following word as a cue, was added in the margin, whence it got into v. 5. This conclusion is borne out by the fact that v. 5 *a* was not read in the original Greek.

4 *c*, 6 *b* **He stayeth not the rainpour when His thunder is heard, The torrents of rain become but heavier.** V. 4 *c* and v. 6 *b* originally belonged together, and read as follows:

וְלֹא יְעַקֵּב מְטַר גֶּשֶׁם כִּי יִשְׁמַע קוֹלוֹ מִטְרוֹת גֶּשֶׁם יְעַזּוּ

The construction *geshem maṭar*, *geshem miṭrot* is grammatically impossible, and, as Zech. 10. 1 shows, must be due to mistaken transposition. The suffix *m* of *jĕ'aqbem*, which was not read by Vulg., cannot be original reading, as may be seen from the fact that it has no antecedent; the *m* is all that was left when v. 6 *b* became separated from v. 4 *c*.

11 **When the clouds send forth . . . He hurleth the thunderbolt through the clouded sky.** Already the ancient versions were puzzled by this verse, being at a loss as to the meaning of *bĕri*. Sym., and following him Vet. Lat. Hie. and Vulg., render the word with *καρπῷ* and *frumentum*, reading evidently *bar* (" grain "), while Aq. and Theod. render it with *ἐκλεκτόν*, reading in all probability *barūr;* Targ. takes it to be an abbreviation of *bĕrīrūt* (though this word is not found in Hebrew). These renderings, all based merely on conjecture, show that there is no tradition for the interpretation of the RV. and of various modern exegetes, which takes *bĕri* to be composed of *bĕ* and *rī* and to mean " with moisture." Nor is their interpretation borne out by the context, for v. 12, with its emphatic *wĕhū'*, points to the conclusion

[1] *The History of Alexander the Great, being the Syriac Version of the Pseudo-Callisthenes*, ed. and transl. by E. A. W. Budge (1889), pp. 145, 255f.

that v. 11 dealt only with the phenomenon of lightning. Hontheim and others rightly concluded that instead of *bĕri*, the text originally read בָּרָק. The word, it seems to me, was written in abbreviated form ברׄ, which explains not only Sym.'s rendering, but also that of Aq. and Theod., and the Masoretic reading and the rendering of Targ. as well. In v. 11 *b* עָנָן is to be vocalized, in accordance with 15 Mss. Theod. Vulg. and Targ., as likewise emended by Hontheim and others. In difference from these, however, I take it that v. 11 *b* is not coördinate with, but subordinate to 11 *a*, and further, that the subject of *jaṭrīḥ*, which, like Arab. *ṭaraḥa*, has here the meaning *hurleth*, is *God*, and that *'ab* is accusative, denoting the object toward which the motion is directed (for similar accusatives cf. II Chron. 29. 22, Gen. 37. 24, Nu. 22. 23, Josh. 10. 10, II Sam. 6. 10, Is. 50. 10).[1] *'ab*, as its etymology implies, denotes primarily the heavy clouds which obscure the sky during a thunderstorm (cf. Ps. 18. 12, I Ki. 18. 45); this primary meaning of *'ab* explains also how the word came to denote Yahweh's throne-chariot (cf. Is. 19. 1, 14. 14, Ps. 104. 3), since the thundercloud was conceived of as the throne-chariot. That God is the subject of *jatrīḥ* not only harmonizes with the fact that throughout the description God is the acting subject, but it receives additional support from the parallel description, Ps. 18. 8–16 (II Sam. 22. 8–16), where in v. 16 Yahweh is likewise represented as hurling the thunderbolt.

12 **To carry out on His inhabited earth whatsoever He commandeth it.** On the ground of *hū'* of v. 12 *a* and of *jamṣī'ehū* of v. 13, read לְפַעֲלֹ (omitting the suffix) and יצוהו, and in accordance with Syr., vocalize אַרְצוֹ (Grimme and others, whose emendation *mikkol*, however, is for grammatical reasons unacceptable).

13 **Whether he maketh it to descend as a scourge or for the sake of mercy.** Omit *'im lĕ'arṣō*, which does not admit of grammatical construction with the rest of the verse; *'im lĕ* is dittography, while *'arṣō* was originally marginal correction of *'arṣa* of the previous verse, and was wrongly inserted in v. 13.

21, 22 **The sunlight hath been invisible, it hath been obscured** *etc.* *ra'ū* is passive participle (like *'asū* 41. 25), and was, in fact, taken as such by Gk. ὁρατόν; *bahīr* has rightly been taken by Frd. Delitsch to be the same as Aram. *bahīr*, "dark," "obscured." **When the wind riseth from the North.** *miṣṣafōn* of v. 22 was originally read with

[1] Note that in every one of these examples the usual construction is with the prepositional phrase.

v. 21, probably after *'aběra;* we have the proof in Targ. II, "From the North cometh the North wind." **It will come out in golden splendor.** The subject of *je'ĕthœ* is not *zahab*, but *'ōr* of v. 21; *zahab* is accusative of comparison, and was recognized as such by Gk., χρυσαυγοῦντα, though the translators were in the dark as to the subject of the sentence. Note that the function attributed in these verses to the North wind tallies exactly with what is said about this wind in other sources. Josephus, Ant. XV. 96, § 388, calls the North wind "the wind which produces most clear weather," and in Bel. Jud. III 93, § 422, he tells that mariners passing Joppa called it "the black North wind," evidently because it dissipates the storm clouds. For the same reason, the Targum to Prov. 25. 23, 27. 16 gives it the name *garbītha*, "the scouring" or "sweeping (wind)." Further, in the Greek version of Prov. 27. 16 it is spoken of as βορέας σκληρὸς ἄνεμος. Similarly Jerome, describing the wind from many years' experience, calls it *ventus durissimus*, and on the ground of his local knowledge emended Prov. 25. 23, *Ventus Aquilo dissipat pluvias.* **An awful majesty adorneth God** expresses the meaning of v. 22 *b* accurately. It must be stated, however, that in the Hebrew sentence-construction *nōrā'* is predicate of *hōd* and *'al 'ĕlōha* is qualificative of *hōd;* the literal translation is, *The majesty adorning God is awful.*

XXVI. 7 **He hath arched the North over the void.** By *the North* the celestial pole is meant, the ἄκρος τοῦ οὐρανοῦ, formed by the seven stars of *Ursa minor*, from which the movement of the universe was believed to proceed. The objection which has been raised against this interpretation, on the ground that a different notion was entertained about the universe in ancient times, is untenable, for, as **He hath suspended the earth over the vacuum** shows, our author, though naturally ignorant of the law of gravitation, had outgrown the naïve view of his age about the universe, and conceived of the earth as a heavenly body floating in space, like the sun, moon, and stars. It is not surprising to meet with such a view in the Book of Job, when one considers the advance astronomy had made in Babylonia, Egypt, and Greece. As early as 540–510 B.C., Pythagoras of Samos, on his travels in Egypt and the East, acquired the knowledge of the obliquity of the ecliptic and of the earth's being a sphere freely poised in space. The view of the earth's axial movement was held by many of his followers. Heraclides of Pontus, in the first decade of the fourth century B.C., taught in addition that the sun, while revolving around the earth, was the center of revolution for Venus and Mercury, and a genuine heliocentric system was developed in the first half of the third century B.C. by Aristarchus

of Samos.[1] 38. 6 bears out rather than contradicts the conclusion that the writer of Job had attained a more advanced view of the universe, since the question, " Whereon were its foundations set? " shows that he no longer shared the primitive notion that the earth was resting on pillars erected in the sea. As to 9. 6, cf. the remarks on this verse.

8 See the remarks on 36. 29.

9 **He hath veiled the throne.** The notion of the throne of God (or of a God) in the heavens is very common in ancient literature, Semitic and classical alike; its location was thought to be in the northern sky, near the celestial pole. Is. 14. 13f. speaks of " the mountain of assembly " (of the gods) situated " in the extreme North;" the writer conceives of it as a crest formed by clouds, corresponding to the clouds which, according to our Job verse, veil the throne of God, or according to 37. 29, form His pavilion. Also in the vision of Ezekiel the throne carrying God comes from the North (Ezek. 1. 4). Similarly, the *thronus Caesaris* mentioned by Plinius, *Nat. Hist.* II. 178, is located near the celestial pole, as is also the throne of Isis in the constellation of Virgo in Hellenistic literature.[2]

10 **He hath arched the dome of heaven.** Vocalize, in accordance with Targ. and Syr., חָק חָג, as commonly emended: cf. Prov. 8. 27.

5 **The shades beneath shudder.** Contrary to the accents and the prevailing translation, *mittaḥath* is to be construed with v. 5 *a*, being a qualificative of *rĕfa'īm;* the sentence position of *mittaḥath* leaves no doubt on that point. Verse 5, as *the shades beneath* shows, is complementary to v. 11, which speaks of the sky, and must originally have followed this verse.

12–13 The reference in these verses is to the struggle of Marduk with Tiâmat at the creation of the universe — a struggle which, as in 7. 12, 9. 13, Is. 51. 9, is transferred to Yahweh. **By his might the sea was stilled.** *raga'* is perfect text; the subject is *the sea*, and *raga'* is intransitive. By *the sea* the primeval sea is meant, which in the Babylonian creation-myth is identified with Tiâmat — **the sea was stilled** is equivalent to saying Tiâmat was subdued; note the parallelism. The result of this defeat was that **At His breath the sky was cleared**, which is to say, darkness and chaos gave way to light and order.

XXXVII. 23 **He that is almighty in power and supreme in justice.** *sagī'* is a case of zeugma, it governs both *koḥ* and *mispaṭ*. **He giveth**

[1] Compare G. V. Schiaparelli, *Precursoridel Copernico* (1873), pp. 23–28.

[2] For the ample material pertaining to this notion in Hellenistic literature see F. Boll, *Aus der Offenbarung Johannis*, pp. 31, 109ff.

no accounting. The original text, Bickell and others have rightly pointed out, read יַעֲנֶה; this is substantiated by Gk., *οὐκ οἴει ἐπακούειν*. The parallelism, *lo' mĕṣa'nūhū*, furnishes further support of this original reading. The present reading is due to the fact that the text was purposely changed; it is not difficult to see that the people must have taken exception to Job's declaration that God **answereth not . . . giveth no accounting.** The Greek, though it retained *ja'ănœ*, removed the objection no less effectively by supplying *οἴει*. Note that the Greek also radically changed the meaning of the rest of the verse by rendering *lo' mĕṣa'nūhū*, in violation of the grammar of the original (after the manner of the Midrash), with *καὶ οὐχ εὑρίσκομεν ἄλλον ὅμοιον* and construing in similar manner *shaddaj* with v. 22 *a*. This interpretation of v. 23 *a* did not originate with the Alexandrian translators, but must have been the customary one, as may be seen from its recurrence, in varied form but always to the same effect, in Vulgata, the Targum, and the Medieval Jewish commentators.

23. 9 **If I seek Him . . . I cannot behold Him . . . by deviating.** Instead of *ba'ăsōthō*, read, in accordance with Syr., בְּקַשְׁתִּיו; *'ahaz*, as Targ. *'eḥmē* shows, is mistaken reading for אֶחֱזֶה, due to the omission of the vowel-letter *He;* instead of *ja'ṭof*, read, in accordance with Targ. and Syr., אָעֻטָּף — all three emendations are widely accepted.

37. 20 **When He ordaineth that one be destroyed, could a writ or recorder plead my case, so that I might approach and silence Him, as I should a human being.** Only the second clause of this verse has come down intact in the Hebrew; the first clause is corrupt beyond recognition, while the last dropped out entirely. Fortunately, these parts have been excellently preserved by the Greek, being authenticated by all text witnesses inclusive of the Sahidic; they read in all alike:

μὴ βίβλος ἢ γραμματεύς μοι παρέστηκεν,
ἵνα ἄνθρωπον ἑστηκὼς κατασιωπήσω.[1]

When arranged in order with 20 *b*, the Hebrew represented reads approximately as follows:

הֲסֻפַּר אִם סֹפֵר אדבר לי אם אמר איש כי יְבֻלַּע אָדָם אֶקְרֹב וַאֲחֻשֶּׁה

'adam is accusative of comparison, and the subject of *'amar*, being a case of brachylogy, is to be construed also as object with the circumstantial clauses *'eqrob* and *'ahăshæ*. The Alexandrian translators, though they carefully reproduced the wording of the clause, neither understood

[1] The middle clause, missing in Gk. in the other Codd., is found in Codd. *κ*, Prs. 249 and 147: *ἐάν εἴπῃ ἀνὴρ καταποθήσεται.*

the accusative of comparison, nor recognized the implied object of its verb. Μοί παρέστηκεν, meaning "defends me" ("helps me"),[1] renders accurately *jědabber lī*, which with the meaning "speak in behalf" of a person or "plead his case" occurs again II Ki. 4. 13; as to the expression *śefer* and *'eqrob*, cf. 31. 35ff., and as to the thought of the verse as a whole, cf. 9. 32f. The present environment of verse 20 is no doubt responsible for the fact that the importance of its reading in the Greek has been overlooked by the critics. Had the verse come down in its original sequence the value of the Greek text would no doubt have been recognized.

XXIII. 13 **And since He hath thus ordained for me.** Instead of *bĕ'eḥad*, the original text, as Budde and Beer recognized, read בְּחַר—a reading which, as we shall see presently, is supported also by Gk., ἔκρινεν. From Gk. ουτως, which in Sah. is preceded by *m̄moi*, "for me," it is safe to conclude that in the original text *baḥar* was followed by עָלַי זֹאת. As to οὕτως, it is fairly evident that it must have been read by the Hebrew original of the Greek, for being without correlative in its present environment, it can hardly have crept into the Greek in the course of transmission; its correlative is to be found in 37. 20, which 23. 13 originally followed. As to *m̄moi* of Sah. pointing to the original reading *baḥar 'alaj*, note that *baḥar 'al*, meaning "ordain" or "decree for," occurs again II Sam. 19. 39, and that with the same meaning κρίνειν is used repeatedly in New Test. and Hellenistic Greek (cf. *e.g.* Acts 16. 4, 21. 25, III Macc. 6. 30).

14 **His decree.** Instead of *ḥuqqī*, read in accordance with Vulg. and Syr., חֻקִּי, as Grimme correctly emended.

15. The following additional reading of v. 15 is found in Gk.Cod. β: ἀγνοῶν τῆς πληγῆς τὴν αἰτίαν, "Because I know not the cause of the affliction." For this important text Cod. β is not the only authority; part of the text, somewhat differently phrased, has been preserved in all Mss. of the Greek, being read in v. 17 *a*, which originally formed the immediate continuation of v. 15: οὐ γὰρ ᾔδειν ὅτι ἐπελεύσεταί μοι. It became contaminated with the text of v. 17 *a*, as the result of which ἡ πληγή dropped out, and all of v. 17 *a*, except σκότος. A trace of this text in the Hebrew may still be seen in *kī lo'* of v. 17 *a*, the *lo'* of which has been omitted by a great number of scholars as not being an original part of 17 *a*. The Hebrew represented by the Greek read probably as follows: כִּי לֹא יִדַּעְתִּי מַדּוּעַ הַכֹּאֵב בָּא[2] עָלַי, **Because I know not why**

[1] Cf. the New Test. expression ὁ παρεστηκώς, "bystander," "defender."
[2] *bā'* is participle.

the affliction hath come upon me. The genuineness of the text is beyond doubt. Not only does it fit excellently in vv. 15 and 17, it gives these verses a content and a point which are otherwise lacking. And the whole thought thus obtained is strikingly in keeping with Job's reasoning throughout. **When I think of it, I am dismayed.** The pronominal suffix of *mimmennū*, which is to be construed with both verbs, refers to the contents of the preceding clause.

16 V. 16, "For God hath made my heart faint, the Almighty hath terrified me," does not belong here. The verse seems to be a variant of 27. 2, presenting in all probability the attempt on the part of an editor to take the harm out of that verse.

17 **I am overwhelmed** must be the meaning of *niṣmatti*, as is obvious from **by the darkness**, which follows it. **By the heavy darkness which envelopeth my vision.** That v. 17 *b*, as it reads at present, is faulty Hebrew is commonly admitted. To my mind, the preposition *mi* must originally have been joined to *'ofel*, making the half verse read: וּמֵאפֶל כִּסָּה פָּנַי. — As to *min* used with the passive, cf. 24. 1.

XXVIII. **1 to be refined.** The third plural of *jazoqqū* is impersonal construction.

2 **And copper tough-tissued as stone.** The customary translation of v. 2 *b*, "And copper is molten out of the stone," is not only incompatible with the fact that the writer's reference is to what man by his skill and intelligence obtains out of the depths of the earth, it is grammatically untenable, for the masc. form *jaṣūq* cannot be predicate of the fem. *'eben*, it must be attributive of *nĕḥūsha*, which like *nĕḥosheth* is masc.; as to its meaning *tough-tissued*, cf. 11. 15, 37. 10, 38. 38, 41. 15f.

3 **Man putteth an end.** The original text, Bickell and others rightly concluded, must have read אָדָם after *qeṣ;* this is not only shown by *hū'* of v. 3 *b*, an indication of its omission may be seen also in the *paseq* after *qeṣ*. **And penetrateth to the furthest bounds of, *etc.*** The odd expression, "the stones of obscurity," etc., does not seem to me to be original text; omit *'eben* as mistaken repetition from the preceding verse. Though *'ofel* and *ṣalmaweth* are the direct objects of *ḥōqer*, I have for the sake of a more idiomatic translation combined them as genitives with *to the furthest bounds.*

4 **Slave-people bore shafts.** It may be inferred from Syr., *'amā gijūrā*, and from the plur. of the verbs of the relative clause formed by v. 4 *b*, that the original text read — with different word division —: נָחֲלִים עַם גָּר. By *'am gār* "captive" or "conquered people" are meant, cf. I Chron. 22. 2, II Chron. 2. 16f. **Which wind unfrequented**

by feet, wander afar from men. The antecedent of the compound relative clause is *nĕḥalīm:* the meaning of *dallū* is not "hang" or "depend," but **wind**, as the substantive *dallath*, "curls" or "braid," Cant. 7. 6, shows; as to *nā'ū*, **wander**, said of **the shafts**, cf. the similar expression Prov. 5. 6, "her ways wander."

5 **They lay open.** At the beginning of the verse the original text read גָּלוּ, which has been preserved by Syr.

6 **in her paths.** Instead of *lō*, read in accordance with Syr., בנתיבותיה — a reading which is borne out also by *nĕthīb* of v. 7.

11 **He bindeth up the sources of rivers.** Instead of *mibbĕkī*, vocalize, in accordance with Gk., מִנְּבְכֵי (Wetzstein and others): the subterranean sources of rivers are meant.

13 **the way to it.** Instead of *'erkah*, read, in accordance with Gk., דַּרְכָּהּ, as commonly emended. The present reading *'erkah* is due to adaptation of the verse to the interpolated verses 15–19. That *darkah* must have been the original reading may be seen also from v. 23.

15–19, 20. Verses 15–19 betray themselves at a glance as an interpolation. They are a heterogeneous element in the chapter, both in thought and style. They deal with the incomparable value of wisdom, whereas the thought brought out in ch. 28 is that absolute wisdom rests with God, it is not within the power of man to attain. As to the style, the contrast between the diffuseness of vv. 15–19 and the conciseness of ch. 28 could not be more marked. External evidence of the later addition of these verses is found in v. 20, which is a meaningless repetition of v. 12. When the interpolator wrote vv. 15–19 in the margin, either at the bottom or the top of the page, he added v. 12 as a cue to indicate that they be inserted after this verse. As usual in such cases, the later copyist paid no attention to the cue, but inserted the interpolated verses, cue and all, at random.

25 **When He made.** Read, on the ground of v. 26, בַּעֲשׂוֹת.

28 **And concerning man.** It is evident from the context that this, and not "unto man," must be the meaning of *lĕ*.

XXXVIII—XL. 14, XLII. 1–9, 11.

XXXVIII. 1ff. See *Introduction*, pp. 61ff.

1. Verse 1, as I pointed out, p. 64, cannot be original. We have no means, however, of ascertaining how God's apparition amidst the storm was introduced. All that can be said is that 40. 6, 8, with Job's reply, 40. 3–5, 42. 2–6, which originally followed the former, shows that God does not address Himself directly to Job, until He has finished

the various questions regarding the laws governing the universe, which (as I showed) are addressed to the friends. As I stated, p. 64, from 38. 21 it may be inferred that Eliphaz, as the eldest of the friends, was most likely the one spoken to by God.

2. The Greek of the verse reads:

> *Τίς οὗτος ὁ κρύπτων με βουλήν,*
> *συνέχων δὲ ῥήματα ἐν καρδίᾳ, ἐμὲ δὲ οἴεται κρύπτειν.*

The reading of this verse is identically the same in all the Mss. and daughter-translations, inclusive of the Sahidic, and is furthermore authenticated by the parallel 42. 3. The Hebrew represented by the Greek read very likely as follows:

מִי זֶה מַעְלִים עֵצָה מִנִּי חֲחוּשֵׁךְ מִלִּים בִּלְבּוֹ יַסְתִּירֵם מִמֶּנִּי

Note that *ma'līm 'eṣa* has been preserved in the Hebrew in the parallel passage 42. 3. As to *ḥōsek*, this reading is established beyond doubt by the fact that in the parallel passage, 42. 3, the word is rendered with *φειδόμενος*.

XL. 2. The verse certainly does not belong in its present place. Neither can it belong to the words addressed to Job by God, since the contents of 40. 8 as preserved in the Greek clearly preclude this. The verse must originally have been read after 38. 2, to which it forms a fitting continuation. **Will he shun dispute with the Almighty?** Instead of *jissōr*, vocalize, in accordance with Gk., *μὴ κρίσιν μετὰ Ἱκανοῦ ἐκκλινεῖ*, יְסוֹר. Note that *jissōr* is a doubtful word-formation, as has been pointed out by Barth; there is no other example of it.[1] **God will answer him that dealt rebuke.** Instead of the fem. suffix *nah*, read masc. suffix נּוּ־, in accordance with *αὐτῷ* and *αὐτόν* respectively of Gk. Codd. *β κ* 3 Prs. S^{h}. Hie. — a reading which is also that of Vulg. and Targ.; further, in accordance with Targ., construe *'ĕlōha* as subject with *ja'ănæ*, and *mokīḥ*, as object. By **that dealt rebuke** the rebuke administered by the friends to Job is meant.

XXXVIII. 8 **Who shut up?** Read, in accordance with Vulg., מִי סָךְ (Merx and many others). **From the lap of Mother Earth.** By *mereḥem*, which, as in 3. 11, and 19. 17, is elliptical for *reḥem 'em, the lap of Mother Earth* is meant. The universal notion of Mother Earth has left its deep imprint on Hebrew as on every other literature, ancient or modern. In proof of this it may suffice for our purposes to quote from Ben Sira 40. 1, "From the day that he came from his mother's womb

[1] *Die Nominalbildung in den Semitischen Sprachen* (1894), p. 50.

until the day that he will return unto the Mother of everything living."

10 **a boundary.** Read, in accordance with Gk. and Syr., חֹק (Siegfried and others).

13–15. The present reading of vv. 13 *b* and 15 *a* cannot possibly be original. The idea of shaking the wicked out of the earth of 13 *b*, is, to say the least, far-fetched, but the attributing of such an effect to the daily-recurring dawn is altogether absurd. Nor can "From the wicked their light is withdrawn" of 15 *a* be defended on the ground of 24. 17, for this verse merely says, "Dense darkness taketh with them the place of the morning" (because they carry on their metier at night), and not, as has been said, "Die Nacht ist das Tageslicht der Frevler." The defense of the present text of the half verses is the more inconsistent, as we have in the *'Ain suspensum* external proof that the reading *rĕsha'īm* is the work of the latest text revisionists. The context, to my mind, leaves no doubt that instead of *rĕsha'īm*, the text originally read כּוֹכָבִים in both 13 *b* and 15 *a*. The latter **And from the stars is withdrawn their light**, is a variant (which doubtless originated with the writer himself) of the former. **And the stars are shaken out of it** — *i.e.* properly out of the sky overhanging the earth; note that in Is. 40. 22 the sky is spoken of as "the arch of the earth." The third plur. *jithjassĕbū* of v. 14 *b* is later adaptation to *rĕsha'im*; the original text must have read וְתִתיצב: **And it standeth robed as in a garment.** V. 15 *b*, the original text of which read תִּשְׁבֹּר, as Gk. *συνέτριψας*, Sym. *συντρίψεις* show, got in here from 40. 11–13, to which it originally belonged (see below). By the emendation made, vv. 13–15 *a* are seen to be highly poetic, and to fit excellently in their context. It is interesting to note as a somewhat analogous case to the text-change which these verses have suffered, that 22. 12 *b*, "Behold the starry dome, how high it is," reads in the Greek version: . . . *ἐφορᾷ, τοὺς δὲ ὕβρει φερομένους ἐταπείνωσεν.*

17 **the doorkeepers.** Vocalize, in accordance with Gk. שֹׁעֲרֵי (Duhm).

20 **Lead it.** Instead of *tabin* read תְּבִיאֶנּוּ, as commonly emended.

21. Verse 21, as stated before, is clearly an ironic reference to Eliphaz' claim, 15. 10, to superior wisdom by reason of his old age.

24 **where the wind is parted.** Instead of *'ōr*, read with Ewald and many others, רוּח — an emendation clearly indicated, not only by the context, but also by the grammatical construction; the connection of the second clause without *waw* would be impossible, if different phenomena were referred to.

25. It is but natural that our writer should speak of **the thunderbolt**

conjointly with **torrential rain**, for in Palestine torrential rains invariably accompany thunderstorms.

26–27. These verses find their explanation in the widespread popular notion that there is no dew in uncultivated desert zones, and that it is only through cultivation of the soil that in desert lands the rain belt is extended farther and farther. This notion underlies also Gen. 2. 5, "And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Yaweh God had not let it rain upon the earth, there being no men to till the soil." V. 27 *b* should by no means be emended; the meaning of *mōṣā'* seems to me to be **bud**, as may be inferred from the fact that like Aram. *jĕ'ā'*, Hebr. *jaṣā'* may mean "to blossom" and "to bud," cf. 14. 2, Nu. 17. 23, Is. 11. 1.

28 **Hath the rain a father?** In explanation of the question it may be noted that in Arabia the southwest wind, which is the rainbringer, is called "the father of rain." The same expression, I have been told by a Scotch fisherman, is in Gaelic folktales applied to the wind in general, since the wind produces rain. Note also Prov. 25. 23, "The North wind (the Northwest wind is meant) bringeth forth (*tĕḥolel*) rain."

32 **The bear with her young.** See the remarks on 9. 9.

36 **Who hath put wisdom in the Phoenix? Or who hath given understanding to the cock?** The meaning of *ṭuḥōth* and *sekwī* is uncertain. If however the traditional interpretation *cock* for *sekwī* may be accepted, then by *ṭuḥoth the Phoenix* may possibly be meant. I base my inference on Greek Bar. Apoc. 6. 7, "The rustling of the wings of the Phoenix, the forerunner of the sun, wakes the cocks, which then by their crowing proclaim the coming of the dawn." Doubtless some mythological notion underlies "the rustling of the wings of the Phoenix, the forerunner of the sun."

38 **to the firmness of rock.** See remarks on 11. 15.

41 **circling through the air** is the meaning *jith'ū* has here.

XXXIX. 3 **their young.** *ḥebel*, as Barth, *Wurzeluntersuchungen*, p. 15, has shown, means "fetus," and "the young"; *jaldēhem*, which is missing in Ms. Ken. 223, is a gloss.

8 **He explores.** Vocalize, in accordance with the versions, יָתוּר as commonly emended.

10 **Canst thou tie him with ropes to the furrow?** Omit, in accordance with Gk., *rēm*, which is dittography of *rēm* of v. 9, and read בְּעֲבוֹת, the suffix of which is due to mistaken transposition of *w* and *t*; *rēm* of v. 9, being a case of brachylogy, is to be construed also as object with *tiqshor*.

13–19. Verses 13–19, which are missing in the Greek, are rightly regarded by many scholars as an interpolation. Unlike the rest of the speech of God, they ask no questions regarding the characteristics of the ostrich, but limit themselves to a description of its habits. Nor does God appear in these verses as the speaker, in fact, he is referred to in v. 17 in the third person.

21 **He paweth.** Instead of *jaḥpĕrū*, read in accordance with the versions יַחְפֹּר, as commonly emended. **Full of mettle, he goeth forth to battle.** Contrary to the accent, *bĕkoḥ*, the *bĕ* of which is *bĕ essentiae*, is to be construed with *jēṣē'*, as the Greek construed it. As in Ps. 140. 8, *nesheq* denotes **battle.**

24 **at the sound of the battle-horn.** Either *nishma'* dropped out at the end of 24 *b* or *lĕqōl* is to be read, instead of *kī qōl*.

26 **to the storm from the South.** As in Ps. 78. 26, Cant. 4. 16, *tēmān* means *the South wind*, which brings storms (cf. 37. 9).

28 **On the jag of the cliff, on the peak of the fortress:** *shen* forms a zeugma, governing both *sela'* and *mĕṣūda*.

XL. 9–14, as both the interrogative form and the contents of 40. 9 indicate, must originally have followed immediately after the series of questions addressed to the friends in chs. 38–39. They form a most satisfactory conclusion, as shown p. 63f.

11, 12. In accordance with Gk., *rĕ'ē* is to be omitted in both v. 11 *b* and v. 12 *a*, and in the latter also *kol gē'œ* is to be omitted as dittography. V. 11 *b* read probably: *hashpel kol gē'œ*. As to the original reading of v. 12 *a*, it is not possible to arrive at a positive conclusion. Instead of *haknī'ehū*, the text may have read *hakna'*, followed by an object which got lost, and by 38. 15 *b*, *ūzĕro'a rāma tishbor* (see 38. 15); or *haknī'ehū* may be a variant of *hashpilehū*, and 38. 15 *b* alone may have constituted the original text of v. 12 *a*.

13 **in the dust of the grave.** As in 7. 21, 17. 16, 21. 26, *'afar* is ellipsis for *'ăfar maweth*. V. 13 *b* as it reads at present is evidently corrupt; we have no means of ascertaining the original text.

7. V. 7, which is a verbatim repetition of 38. 3, got in ch. 40 very likely with 40. 2. When the latter verse was omitted after 38. 2, it was put in a blank space, with 38. 3 repeated as cue; the present place of v. 7 no doubt marks a subsequent stage in the text-disorder, traces of which may be seen also in the present position of both vv. 9–14 and vv. 4–5. That v. 7 got in here from 38. 3 is also the view of Bickell and others.

8. The original text of v. 8, as I pointed out p. 62f., has been preserved in the Greek. It reads as follows:

μὴ ἀποποιοῦ μου τὸ κρίμα.
οἴει δέ με ἄλλως σοι κεχρηματικέναι ἢ ἵνα ἀναφανῇς δίκαιος.

The retranslation of the verse into Hebrew cannot be attempted, since the Greek does not give a sufficient clew to the sentence-structure of the Hebrew of 8 *b*.

XL. 3–5, XLII. 1–6. Verse 8 was originally followed by Job's answer which comprises 40. 3–5 and 42. 2–6.[1] We have an indication that these verses belong together in the fact that 40. 3 is verbatim the same as 42. 1 — a fact which may be explained in much the same way as the recurrence of 38. 3 in 40. 7. When, at an early date in the text-transmission, the two opening verses of Job's answer were omitted from their original place, they were put in the margin, with the formulary verse, " Job answered and said," repeated as cue. The present place of 42. 1–6 is the result of the insertion of the descriptions of the hippopotamus and the crocodile, which, a number of scholars rightly hold, are later additions to the original speech of God. These descriptions are so diffuse, so altogether different in style from the genuine parts of the speech of God, that they cannot be taken as the work of the same author.

XL. 5 **but will not again.** Instead of the hardly intelligible *'e'ĕnæ* read אֶשְׁנֶה, as Hitzig and many others have rightly emended on the ground of the parallelism; cf. also 29. 22.

42. 2 **that nothing is impossible with Thee.** Instead of *mezimma*, read, in accordance with Gk., מְאוּמָה (Hoffman and others).

3 The Hebrew of v. 3 is fragmentary, the original text has been preserved by the Greek:

τίς γάρ ἐστιν ὁ κρύπτων σε βουλήν;
φειδόμενος δὲ ῥημάτων, καὶ σὲ οἴεται κρύπτειν;
τίς δὲ ἀναγγελεῖ μοι ἃ οὐκ ᾔδειν

In accordance with the Gk., *mī zæ ma'līm 'eṣa* in v. 3 *a* may be supplemented tentatively as follows:

מִמְּךָ הֲחוֹשֵׁךְ מלים יַסְתִּירֵם מִמֶּךָּ

In v. 3 *b* *lakēn* is to be omitted and in its place מִי is to be read before *higgadtī* and *lī da'ath* is to be placed after it, reading: מי הגדת׳ לי דעת וג׳.

[1] That 42. 2–6 originally followed 40. 3–5 is also the view of Budde and Beer-K.

4 V. 4, " Hear, and I will speak, I will ask thee, and declare thou unto me," is not an original part of Job's answer, as several scholars rightly hold. It bears a strong resemblance to 13. 22, and is to my mind a revision of this verse by a later editor.

6 **Therefore, though I am wasting away, I am comforted for my lot of dust and ashes.** Instead of *'em'as*, vocalize, in accordance with Gk., אֶמְאָס (Beer-K.). The present reading is to be explained by the fact that, as in 7. 5, the tone-long vowel was indicated by a vowel-letter, and was not recognized. The meaning **wasting away** cannot be questioned, since the word repeatedly denotes " vanish " (cf. Jud. 15. 14, Mic. 1. 4) and in Ps. 112. 10 is used as equivalent to Engl. " die with envy " (Germ. " vergehen "). As to *niḥamtī 'al*, **I am comforted for**, as Merx and Bickell rightly rendered it, it may be mentioned that it was already understood in this sense by the Targum. The figurative use of *'afar* for humiliation is too well known to require any comment: the additional *'efer* (found again Gen. 18. 27) lends emphasis.

7 **After Job had spoken all these words.** In v. 7 *a* the original text, instead of *jhwh*, read *'Ijob*, omitting *'el' Ijob;* this original reading has been preserved by both the Sahidic, *asshōpe de mn̄n̄sa tre jōb wō n̄neishaǯe tēru*, and the Bohairic. **Ye have not spoken truthfully.** As to this meaning of *nĕkona*, which forms here an adverbial accusative, cf. Ps. 5. 10 " No truthfulness is in their mouths," also 51. 12, *et al.*

As to 7–9, 11, forming the original conclusion of Job, see *Introduction*, pp. 64–69.

PART IV

ספר איוב

Contrary to the original plan, as indicated in the Preface of vocalizing in this text-edition only the emendations, it was at the last moment decided to vocalize the entire text. The various emendations ,though no longer differentiated from the rest of the text, are fully discussed in part III. Only in the following instances is the emendation not specified in the Notes: — (1) 12.25, *wajjith'ū* in accordance with Gk.; (2) 19.29, *shejēsh dajjān*, on the strength of Targ.; (3) 21.10, *jerosṣū*, in accordance with Syr. and Vulg.; (4) 37.7, *'enōsh*, in accordance with Vulg.

The colon (:) at the end of the verse has for obvious reasons been omitted in this text-edition whenever verse- and sentence-division do not coincide.

ספר איוב

1 אִישׁ הָיָה בְּאֶרֶץ־עוּץ אִיּוֹב שְׁמוֹ וְהָיָה| הָאִישׁ הַהוּא תָּם וְיָשָׁר וְירֵא
2 אֱלֹהִים וְסָר מֵרָע: וַיִּוָּלְדוּ לוֹ שִׁבְעָה בָנִים וְשָׁלֹשׁ בָּנוֹת: וַיְהִי מִקְנֵהוּ
3 שִׁבְעַת אַלְפֵי־צֹאן וּשְׁלֹשֶׁת אַלְפֵי גְמַלִּים וַחֲמֵשׁ מֵאוֹת צֶמֶד בָּקָר
וַחֲמֵשׁ מֵאוֹת אֲתֹנוֹת וַעֲבֻדָּה רַבָּה מְאֹד וַיְהִי הָאִישׁ הַהוּא גָּדוֹל מִכָּל־
4 בְּנֵי־קֶדֶם: וְהָלְכוּ בָנָיו וְעָשׂוּ מִשְׁתֵּה בֵּית אִישׁ יוֹמוֹ וְשָׁלְחוּ וְקָרְאוּ לִשְׁלֹשֶׁת
5 אַחְיוֹתֵיהֶם לֶאֱכל וְלִשְׁתּוֹת עִמָּהֶם: וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה וַיִּשְׁלַח
אִיּוֹב וַיְקַדְּשֵׁם וְהִשְׁכִּים בַּבֹּקֶר וְהֶעֱלָה עֹלוֹת מִסְפַּר כֻּלָּם כִּי אָמַר אִיּוֹב
אוּלַי חָטְאוּ בָנַי וּבֵרְכוּ אֱלֹהִים בִּלְבָבָם
6 כָּכָה יַעֲשֶׂה אִיּוֹב כָּל הַיָּמִים: וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב
עַל־יְהוָה וַיָּבוֹא גַּם־הַשָּׂטָן בְּתוֹכָם:
7 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן מֵאַיִן תָּבֹא
וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמַר מִשּׁוּט בָּאָרֶץ וּמֵהִתְהַלֵּךְ בָּהּ:
8 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן
הֲשַׂמְתָּ לִבְּךָ עַל־עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָּאָרֶץ
אִישׁ תָּם וְיָשָׁר ירֵא אֱלֹהִים וְסָר מֵרָע:
9 וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמֶר
הֲחִנָּם יָרֵא אִיּוֹב אֱלֹהִים:
10 הֲלֹא אַתָּה שַׂכְתָּ בַּעֲדוֹ וּבְעַד־בֵּיתוֹ
וּבְעַד כָּל־אֲשֶׁר־לוֹ מִסָּבִיב
מַעֲשֵׂה יָדָיו בֵּרַכְתָּ וּמִקְנֵהוּ פָּרַץ בָּאָרֶץ:
11 וְאוּלָם שְׁלַח־נָא יָדְךָ וְנַע בְּכָל־אֲשֶׁר־לוֹ
אִם־לֹא עַל־פָּנֶיךָ יְבָרֶכֶךָּ:

12 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן
הִנֵּה כָל־אֲשֶׁר־לוֹ בְּיָדֶךָ רַק אֵלָיו אַל־תִּשְׁלַח יָדֶךָ
13 וַיֵּצֵא הַשָּׂטָן מֵעִם פְּנֵי יְהוָה: וַיְהִי הַיּוֹם וּבָנָיו וּבְנֹתָיו אֹכְלִים וְשֹׁתִים
14 יַיִן בְּבֵית אֲחִיהֶם הַבְּכוֹר: וּמַלְאָךְ בָּא אֶל־אִיּוֹב וַיֹּאמַר
הַבָּקָר הָיוּ חֹרְשׁוֹת וְהָאֲתֹנוֹת רֹעוֹת עַל־יְדֵיהֶם:
15 וַתִּפֹּל שְׁבָא וַתִּקָּחֵם וְאֶת־הַנְּעָרִים הִכּוּ לְפִי־חָרֶב
וָאֲמַלְּטָה רַק־אֲנִי לְבַדִּי לְהַגִּיד לָךְ:
16 עוֹד| זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמַר
אֵשׁ אֱלֹהִים נָפְלָה מִן־הַשָּׁמַיִם וַתִּבְעַר בַּצֹּאן וּבַנְּעָרִים וַתְּאכְלֵם
וָאֲמַלְּטָה רַק־אֲנִי לְבַדִּי לְהַגִּיד לָךְ:
17 עוֹד| זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמַר
כַּשְׂדִּים שָׂמוּ| שְׁלֹשָׁה רָאשִׁים וַיִּפְשְׁטוּ עַל־הַגְּמַלִּים וַיִּקָּחוּם
וְאֶת־הַנְּעָרִים הִכּוּ לְפִי־חָרֶב וָאֲמַלְּטָה רַק אֲנִי לְבַדִּי לְהַגִּיד לָךְ:
18 עֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמַר
בָּנֶיךָ וּבְנֹתֶיךָ אֹכְלִים וְשֹׁתִים יַיִן בְּבֵית אֲחִיהֶם הַבְּכוֹר
19 וְהִנֵּה רוּחַ גְּדוֹלָה בָּאָה| מֵעֵבֶר הַמִּדְבָּר
וַיִּגַּע בְּאַרְבַּע פִּנּוֹת הַבַּיִת וַיִּפֹּל עַל־הַנְּעָרִים וַיָּמוּתוּ
וָאֲמַלְּטָה רַק־אֲנִי לְבַדִּי לְהַגִּיד לָךְ:
20 וַיָּקָם אִיּוֹב וַיִּקְרַע אֶת־מְעִלוֹ וַיָּגָז אֶת־רֹאשׁוֹ וַיִּפֹּל אַרְצָה וַיִּשְׁתָּחוּ:
21 וַיֹּאמַר
עָרֹם יָצָתִי מִבֶּטֶן אִמִּי וְעָרֹם אָשׁוּב שָׁמָּה
יְהוָה נָתַן וַיהוָה לָקָח יְהִי שֵׁם יְהוָה מְבֹרָךְ:
22 בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב וְלֹא־נָתַן תִּפְלָה לֵאלֹהִים:
2 וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבוֹא גַם־הַשָּׂטָן
בְּתוֹכָם:

2 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן אַי מִזֶּה תָּבֹא
וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמַר מִשֹּׁט בָּאָרֶץ וּמֵהִתְהַלֵּךְ בָּהּ׃
3 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן
הֲשַׂמְתָּ לִבְּךָ אֶל־עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָאָרֶץ
אִישׁ תָּם וְיָשָׁר יָרֵא אֱלֹהִים וְסָר מֵרָע
וְעֹדֶנּוּ מַחֲזִיק בְּתֻמָּתוֹ וַתְּסִיתֵנִי בּוֹ לְבַלְּעוֹ חִנָּם׃
4 וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמֶר
עוֹר בְּעַד עוֹר וְכֹל אֲשֶׁר לָאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ׃
5 אוּלָם שְׁלַח־נָא יָדְךָ וְגַע אֶל־עַצְמוֹ וְאֶל־בְּשָׂרוֹ
אִם לֹא אֶל־פָּנֶיךָ יְבָרֲכֶךָּ׃
6 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן הִנּוֹ בְיָדֶךָ אַךְ אֶת־נַפְשׁוֹ שְׁמֹר׃
7 וַיֵּצֵא הַשָּׂטָן מֵאֵת פְּנֵי יְהוָה וַיַּךְ אֶת־אִיּוֹב בִּשְׁחִין רָע מִכַּף רַגְלוֹ עַד
8 קָדְקֳדוֹ׃ וַיִּקַּח־לוֹ חֶרֶשׂ לְהִתְגָּרֵד בּוֹ וְהוּא יוֹשֵׁב בְּתוֹךְ הָאֵפֶר׃ וַתֹּאמֶר
9 לוֹ אִשְׁתּוֹ
עֹדְךָ מַחֲזִיק בְּתֻמָּתְךָ בָּרֵךְ אֱלֹהִים וָמֻת׃
10 וַיֹּאמֶר אֵלֶיהָ כְּדַבֵּר אַחַת הַנְּבָלוֹת תְּדַבֵּרִי
גַּם אֶת־הַטּוֹב נְקַבֵּל מֵאֵת הָאֱלֹהִים וְאֶת הָרָע לֹא נְקַבֵּל
בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב בִּשְׂפָתָיו׃
11 וַיִּשְׁמְעוּ שְׁלֹשֶׁת רֵעֵי אִיּוֹב אֵת כָּל־הָרָעָה הַבָּאָה עָלָיו וַיָּבֹאוּ אִישׁ
מִמְּקֹמוֹ אֱלִיפַז הַתֵּימָנִי וּבִלְדַּד הַשּׁוּחִי וְצוֹפַר הַנַּעֲמָתִי וַיִּוָּעֲדוּ יַחְדָּו
12 לָבוֹא לָנוּד־לוֹ וּלְנַחֲמוֹ׃ וַיִּשְׂאוּ אֶת־עֵינֵיהֶם מֵרָחוֹק וְלֹא הִכִּירֻהוּ וַיִּשְׂאוּ
קוֹלָם וַיִּבְכּוּ וַיִּקְרְעוּ אִישׁ מְעִלוֹ וַיִּזְרְקוּ עָפָר עַל־רָאשֵׁיהֶם הַשָּׁמָיְמָה׃
13 וַיֵּשְׁבוּ אִתּוֹ שִׁבְעַת יָמִים וְשִׁבְעַת לֵילוֹת וְאֵין־דִּבֵּר אֵלָיו דָּבָר כִּי רָאוּ
כִּי־גָדַל הַכְּאֵב מְאֹד׃

3 אַחֲרֵי־כֵן פָּתַח אִיּוֹב אֶת־פִּיהוּ וַיְקַלֵּל אֶת־יוֹמוֹ׃
2 וַיַּעַן אִיּוֹב וַיֹּאמַר׃
3 יֹאבַד יוֹם אִוָּלֶד בּוֹ וְהַלַּיְלָה אָמַר הֻנַּה גָבֶר׃
4 הַיּוֹם הַהוּא יְהִי חֹשֶׁךְ אַל־יִדְרְשֵׁהוּ אֱלוֹהַּ מִמַּעַל
5 וְאַל־תּוֹפַע עָלָיו נְהָרָה׃ יִגְאָלֻהוּ חֹשֶׁךְ וְצַלְמָוֶת
תִּשְׁכָּן־עָלָיו עֲנָנָה יְבַעֲתֻהוּ כַּמְרִירֵי יוֹם׃
6 הַלַּיְלָה הַהוּא יְקָחֲהוּ אֹפֶל אַל־יַחַד בִּימֵי שָׁנָה
בְּמִסְפַּר יְרָחִים אַל־יָבֹא׃
7 הִנֵּה הַלַּיְלָה הַהוּא יְהִי גַלְמוּד אַל־תָּבוֹא רִנָּה בּוֹ׃
8 יְקָבְהוּ אֹרְרֵי־יוֹם הָעֲתִידִים עֹרֵר לִוְיָתָן׃
9 יֶחְשְׁכוּ כּוֹכְבֵי נִשְׁפּוֹ יְקַו־לָאוֹר וָאַיִן
וְאַל־יִרְאֶה בְּעַפְעַפֵּי־שָׁחַר׃
10 כִּי לֹא סָגַר דַּלְתֵי בִטְנִי וַיַּסְתֵּר עָמָל מֵעֵינָי׃
11 לָמָּה לֹא מֵרֶחֶם אָמוּת מִבֶּטֶן יָצָאתִי וְאָגְוָע
16 אוֹ כְּנֵפֶל טָמוּן לֹא אֶהְיֶה כְּעֹלָלִים לֹא־רָאוּ אוֹר׃
12 מַדּוּעַ קִדְּמוּנִי בִרְכָיִם וּמַה־שַּׁדַיִם כִּי אִינָק׃
13 כִּי־עַתָּה שָׁכַבְתִּי וְאֶשְׁקוֹט יָשַׁנְתִּי אָז | יָנוּחַ לִי
14 עִם־מְלָכִים וְיֹעֲצֵי אֶרֶץ הַבֹּנִים חֳרָבוֹת לָמוֹ
15 אוֹ עִם שָׂרִים זָהָב לָהֶם הַמְמַלְאִים בָּתֵּיהֶם כָּסֶף׃
17 שָׁם רְשָׁעִים חָדְלוּ רֹגֶז וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ׃
18 יַחַד אֲסִירִים שַׁאֲנָנוּ לֹא שָׁמְעוּ קוֹל נֹגֵשׂ׃
19 קָטֹן וְגָדוֹל שָׁם הוּא וְעֶבֶד חָפְשִׁי מֵאֲדֹנָיו׃
20 לָמָּה יִתֵּן לְעָמֵל אוֹר וְחַיִּים לְמָרֵי נָפֶשׁ
21 הַמְחַכִּים לַמָּוֶת וְאֵינֶנּוּ וַיַּחְפְּרֵהוּ מִמַּטְמוֹנִים
22 הַשְּׂמֵחִים אֱלֵי־גִיל יָשִׂישׂוּ כִּי יִמְצְאוּ קֶבֶר

23 לְגֶ֫בֶר אֲשֶׁר־דַּרְכּוֹ נִסְתָּרָה וַיָּסֶךְ אֱלוֹהַּ בַּעֲדוֹ׃
24 כִּי־לִפְנֵי לַחְמִי אַנְחָתִי תָּבֹא וַיִּתְּכוּ כַמַּיִם שַׁאֲגָתִי׃
25 כִּי פַחַד פָּחַדְתִּי וַיֶּאֱתָיֵנִי וַאֲשֶׁר יָגֹרְתִּי יָבֹא לִי׃
26 לֹא שָׁלַוְתִּי | וְלֹא־שָׁקַטְתִּי וְלֹא־נָחְתִּי וַיָּבֹא רֹגֶז׃

4 וַיַּעַן אֱלִיפַז הַתֵּימָנִי וַיֹּאמַר׃
2 הֲנִסָּה דָבָר אֵלֶיךָ תִּלְאֶה וַעְצֹר בְּמִלִּים מִי יוּכָל׃
3 הִנֵּה יִסַּרְתָּ רַבִּים וְיָדַיִם רָפּוֹת תְּחַזֵּק׃
4 כּוֹשֵׁל יְקִימוּן מִלֶּיךָ וּבִרְכַּיִם כֹּרְעוֹת תְּאַמֵּץ׃
5 כִּי עַתָּה | תָּבוֹא אֵלֶיךָ וַתֵּלָא תִּגַּע עָדֶיךָ וַתִּבָּהֵל׃
6 הֲלֹא יִרְאָתְךָ כִּסְלָתֶךָ וְתֹם דְּרָכֶיךָ תִּקְוָתֶךָ׃
7 זְכָר־נָא מִי הוּא נָקִי אָבָד וְאֵיפֹה יְשָׁרִים נִכְחָדוּ׃
8 כַּאֲשֶׁר רָאִיתִי חֹרְשֵׁי אָוֶן וְזֹרְעֵי עָמָל יְקַצְרֻהוּ׃
9 מִנִּשְׁמַת אֱלוֹהַּ יֹאבֵדוּ וּמֵרוּחַ אַפּוֹ יִכְלוּ׃
10 שְׁאֲגַת אַרְיֵה וְקוֹל שָׁחַל וְשִׁנֵּי כְפִירִים נִתָּעוּ׃
11 לַיִשׁ אֹבֵד מִבְּלִי־טָרֶף וּבְנֵי לָבִיא יִתְפָּרָדוּ׃
12 וְאֵלַי דָּבָר יֻגְנַב וַתִּקַּח אָזְנִי שֵׁמֶץ מֶנֶּהוּ׃
13 בְּשִׂעִפִּים מֵחֶזְיוֹנוֹת לָיְלָה בִּנְפֹל תַּרְדֵּמָה עַל־אֲנָשִׁים
14 פַּחַד קָרָאַנִי וּרְעָדָה וְרֹב עֲצָמוֹתַי הַפְחִיד׃
15 וְרוּחַ עַל־פָּנַי יַחֲלֹף תְּסַמַּר שַׂעֲרַת בְּשָׂרִי׃
16 יַעֲמֹד | וְלֹא אַכִּיר מַרְאֵהוּ
תְּמוּנָה לְנֶגֶד עֵינָי דְּמָמָה וָקוֹל אֶשְׁמָע׃
17 הַאֱנוֹשׁ מֵאֱלוֹהַּ יִצְדָּק אִם־מֵעֹשֵׂהוּ יִטְהַר־גָּבֶר׃
18 הֵן בַּעֲבָדָיו לֹא יַאֲמִין וּבְמַלְאָכָיו יָשִׂים תְּהִלָּה׃
19 אַף | כִּי שֹׁכְנֵי בָתֵּי־חֹמֶר אֲשֶׁר בֶּעָפָר יְסוֹדָם

יַדְכְּאוּם לִפְנֵי־עֹשׁ׃
20 מִבֹּקֶר לָעֶרֶב יֻכַּתּוּ מִבְּלִי מַשִּׂים לָנֶצַח יֹאבֵדוּ׃
21 הֲלֹא־נָסַע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃
5 קְרָא־נָא הַיֵּשׁ עוֹנֶךָ וְאֶל־מִי מִקְּדשִׁים תִּפְנֶה׃
2 לֶאֱוִיל יַהֲרֹג־כָּעַשׂ וּפֹתֶה תָּמִית קִנְאָה׃
3 אֲנִי רָאִיתִי אֱוִיל מַשְׁרִישׁ וַיּוֹקֵב נָוֵהוּ פִּתְאֹם׃
4 יִרְחֲקוּ בָנָיו מִיֶּשַׁע וְיִדַּכְּאוּ בַשַּׁעַר וְאֵין מַצִּיל׃
5 אֲשֶׁר יְקֻצְרוּ רָעֵב יֹאכֵל . . . . . .
6 כִּי| לֹא־יֵצֵא מֵעָפָר אָוֶן וּמֵאֲדָמָה לֹא־יִצְמַח עָמָל׃
7 כִּי־אָדָם לְעָמָל יוּלָד וּבְנֵי־רֶשֶׁף יַגְבִּיהוּ עוּף׃
8 אוּלָם אֲנִי אֲדָרֹשׁ אֶל־אֵל וְאֶל־אֱלֹהִים אָשִׂים דְּבָרָתִי
9 עֹשֶׂה גְדֹלוֹת וְאֵין חֵקֶר נִפְלָאוֹת עַד־אֵין מִסְפָּר
10 הַנֹּתֵן מָטָר עַל־פְּנֵי אָרֶץ וְשֹׁלֵחַ מַיִם עַל־פְּנֵי חוּצוֹת׃
11 לָשׂוּם שְׁפָלִים לְמָרוֹם וְקֹדְרִים שָׂגְבוּ יֶשַׁע׃
12 מֵפֵר מַחְשְׁבוֹת עֲרוּמִים וְלֹא תַעֲשֶׂינָה יְדֵיהֶם תֻּשִׁיָּה
13 לֹכֵד חֲכָמִים בְּעָרְמָם וַעֲצַת נִפְתָּלִים נִמְהָרָה
14 יוֹמָם יְפַגְּשׁוּ חֹשֶׁךְ וְכַלַּיְלָה יְמַשְּׁשׁוּ בַצָּהֳרָיִם
15 וַיּוֹשַׁע מֵחֶרֶב מִפִּיהֶם וּמִיַּד חָזָק אֶבְיוֹן
16 וַתְּהִי לַדַּל תִּקְוָה וְעַלְתָה קָפְצָה פִּיהָ׃
17 הִנֵּה אַשְׁרֵי אֱנוֹשׁ יוֹכְחֶנּוּ אֱלוֹהַּ וּמוּסַר שַׁדַּי אַל־תִּמְאָס׃
18 כִּי הוּא יַכְאִיב וַיְחַבֵּשׁ יִמְחַץ וְיָדָיו תִּרְפֶּינָה׃
19 בְּשֵׁשׁ צָרוֹת יַצִּילֶךָּ וּבְשֶׁבַע| לֹא יִגַּע בְּךָ רָע׃
20 בָּרָעָב פָּדְךָ מִמָּוֶת וּבְמִלְחָמָה מִיַּד חָרֶב׃
21 בְּשׁוֹט לָשׁוֹן תֶּחְבֶּא וְלֹא־תִירָא מִשֹּׁד כִּי יָבוֹא׃
22 לְשֹׁד וְלָרָעָב תִּשְׂחָק וּמֵחַיַּת הָאָרֶץ אַל־תִּירָא׃

23 כִּי עִם־אָדנַי הַשָּׂדֶה בְּרִיתֶךָ וְחַיַּת הַשָּׂדֶה תִּשְׁלְמָה־לָּךְ׃
24 וְיָדַעְתָּ כִּי־שָׁלוֹם אָהֳלֶךָ וּפָקַדְתָּ נָוְךָ וְלֹא תֶחֱטָא׃
25 וְיָדַעְתָּ כִּי־רַב זַרְעֶךָ וְצֶאֱצָאֶיךָ כְּעֵשֶׂב הָאָרֶץ׃
26 תָּבוֹא בְכֹלַח אֶל־קֶבֶר כַּעֲלוֹת גָּדִישׁ בְּעִתּוֹ׃
27 הִנֵּה־זֹאת חֲקַרְנוּהָ כֵּן־הִיא שִׁמַּעְנָהּ וְאַתָּה דַּע־לָךְ׃

6 וַיַּעַן אִיּוֹב וַיֹּאמַר׃
2 לוּ שָׁקוֹל יִשָּׁקֵל כַּעְשִׂי וְהַיָּתִי בְּמֹאזְנַיִם יִשָּׂאוּ־יָחַד׃
3 כִּי־עַתָּה מֵחוֹל יַמִּים יִכְבָּד עַל־כֵּן דְּבָרַי לָעוּ׃
4 כִּי חִצֵּי שַׁדַּי עִמָּדִי אֲשֶׁר חֲמָתָם שֹׁתָה רוּחִי
בִּעוּתֵי אֱלוֹהַּ יַעַרְכוּנִי׃
5 הֲיִנְהַק פֶּרֶא עֲלֵי־דֶשֶׁא אִם יִגְעֶה־שׁוֹר עַל־בִּלִּילוֹ׃
6 הֲיֵאָכֵל תָּפֵל מְבֻלִּי־מֶלַח אִם־יֶשׁ־טַעַם בְּרִיר חֲלָמוּת׃
7 מֵאֲנָה לִגְּעוֹעַ נַפְשִׁי הֵמָּה כְּדָוַי לַחְמִי׃
8 מִי־יִתֵּן תָּבוֹא שֶׁאֱלָתִי וְתִקְוָתִי יִתֵּן אֱלוֹהַּ׃
9 וְיֹאֵל אֱלוֹהַּ וַיְדַכְּאֵנִי יַתֵּר יָדוֹ וַיְבַצְּעֵנִי׃
10 וּתְהִי־עוֹד נֶחָמָתִי וַאֲסַלְּדָה בְּחִילָה לֹא יַחְמוֹל
כִּי־לֹא כִחַדְתִּי אִמְרֵי קָדוֹשׁ׃
11 מַה־כֹּחִי כִּי אֲיַחֵל וּמַה־קִּצִי כִּי־אַאֲרִיךְ נַפְשִׁי׃
12 אִם־כֹּחַ אֲבָנִים כֹּחִי אִם־בְּשָׂרִי נְחוּשָׁה׃
13 אִם אֵין עָזְרָתִי בִי וְתוּשִׁיָּה נִדְּחָה מִמֶּנִּי׃
14 לַמָּס מֵרֵעֵהוּ חָסֶד וְיִרְאַת שַׁדַּי יַעֲזוֹב׃
15 אַחַי בָּגְדוּ כְמוֹ־נָחַל כַּאֲפִיקֵי נְחָלִים יַעֲבֹרוּ׃
16 הַקֹּדְרִים מִנִּי־קָרַח עָלֵימוֹ יִתְעַלָּם־שָׁלֶג
17 בָּעֵת יָזֹרְבוּ נִצְמָתוּ בָּחֹם וְנִדְעֲכוּ מִמְּקוֹמָם׃

18 יַלֻּפְתּוּ אָרְחוֹת דַּרְכָּם יַעֲלוּ בַתֹּהוּ וְיֹאבֵדוּ׃
19 הַבִּיטוּ אָרְחוֹת תֵּמָא הֲלֵיכֹת שְׁבָא קִוּוּ־לָמוֹ׃
20 בֹּשׁוּ כִּי־בָטָחוּ בָּאוּ עָדֶיהָ וַיַּחְפֵּרוּ׃
21 כֵּן אַתֶּם הֱיִיתֶם לִי תִּרְאוּ חַתַּת וַתִּירָאוּ׃
22 הֲכִי־אָמַרְתִּי הָבוּ לִי וּמִכֹּחֲכֶם שְׁחַדוּ בַעֲדִי׃
23 וּמַלְּטוּנִי מִיַּד־צָר וּמִיַּד עָרִיצִים תִּפְדּוּנִי׃
24 הוֹרוּנִי וַאֲנִי אֶחֱרִישׁ וּמָה־שָּׁגִיתִי הָבִינוּ לִי׃
25 מַה־נִּמְרְצוּ אִמְרֵי־יֹשֶׁר וּמֶה־יּוֹכִיחַ הוֹכֵחַ מִכֶּם׃
26 הַלְהוֹכֵחַ מִלִּים תַּחְשֹׁבוּ וּלְרוּחַ אֲמָרֵי נוֹאָשׁ׃
27 אַף עַל־יָתוֹם תַּפִּילוּ וְתִכְרוּ עַל־רֵעֵיכֶם׃
28 וְעַתָּה הוֹאִילוּ פְנוּ־בִי וְעַל־פְּנֵיכֶם אִם־אֲכַזֵּב׃
30 הֲיֵשׁ־בִּלְשׁוֹנִי עַוְלָה אִם־חִכִּי לְאֵיבִין הַוּוֹת׃
29 שֻׁבוּ נָא אַל־תְּהִי עַוְלָה וְשֻׁבוּ עוֹד צִדְקִי־בָהּ׃
7 הֲלֹא־צָבָא לֶאֱנוֹשׁ עַל־אָרֶץ וְכִימֵי שָׂכִיר יָמָיו׃
2 כְּעֶבֶד יִשְׁאַף־צֵל וּכְשָׂכִיר יְקַוֶּה פָּעֳלוֹ׃
3 כֵּן הֻנְחַלְתִּי לִי יַרְחֵי־שָׁוְא וְלֵילוֹת עָמָל מִנּוּ־לִי׃
4 אִם־שָׁכַבְתִּי וְאָמַרְתִּי מָתַי אָקוּם וּמִדַּד עָרֶב
וְשָׂבַעְתִּי נְדָדִים עַדֵּי־נָשֶׁף׃
5 לָבַשׁ בְּשָׂרִי רִמָּה וְגִישׁ עָפָר עוֹרִי רָגַע וַיִּמָּאֵס׃
6 יָמַי קַלּוּ מִנִּי־אָרָג וַיִּכְלוּ בְאֶפֶס תִּקְוָה׃
7b לְאֹ־יָשׁוּבוּ לִרְאוֹת טוֹב׃*
9 26 חָלְפוּ עִם־אֳנִיּוֹת אֵבָה כְּנֶשֶׁר יָטוּשׁ עַל־אָכָל׃
7 7a זְכֹר כִּי־רוּחַ חַיָּי
8 לְאֹ־תְשׁוּרַנִי עֵין רֹאִי עֵינֶיךָ בִּי וְאֵינֶנִּי׃
9 25* יָמַי קַלּוּ מִנִּי־רָץ בָּרְחוּ לְאֹ־רָאוּ טוֹבָה׃

9 כָּלָה עָנָן וַיֵּלַךְ כֵּן יוֹרֵד שְׁאוֹל לֹא יַעֲלֶה:
10 לֹא־יָשׁוּב עוֹד לְבֵיתוֹ וְלֹא־יַכִּירֶנּוּ עוֹד מְקוֹמוֹ:
11 גַּם־אֲנִי לֹא אֶחֱשָׂךְ פִּי אֲדַבְּרָה בְּצַר רוּחִי אָשִׂיחָה בְּמַר נַפְשִׁי:
12 הַיָּם־אָנִי אִם־תַּנִּין כִּי־תָשִׂים עָלַי מִשְׁמָר:
13 כִּי־אָמַרְתִּי תְּנַחֲמֵנִי עַרְשִׂי יִשָּׂא בְשִׂיחִי מִשְׂכָּבִי
14 וְחִתַּתַנִי בַּחֲלֹמוֹת וּמֵחֲזִיונוֹת תְּבַעֲתַנִי
15 וַתִּבְחַר מַחֲנַק נַפְשִׁי מָוֶת מֵעַצְבוֹתָי:
16 מָאַסְתִּי לְא־לְעֹלָם אֶחְיֶה חֲדַל מִמֶּנִּי כִּי־הֶבֶל יָמָי:
17 מָה־אֱנוֹשׁ כִּי תְגַדְּלֶנּוּ וְכִי־תָשִׁית אֵלָיו לִבֶּךָ
18 וַתִּפְקְדֶנּוּ לִבְקָרִים לְרָגָעִים תִּבְחָנֶנּוּ:
19 כַּמָּה לְא־תִשְׁעֶה מִמֶּנִּי לְא־תַרְפֵּנִי עַד־בִּלְעִי רָקִי:
20 חָטָאתִי מָה אֶפְעַל־לָךְ נֹצֵר הָאָדָם לָמָּה שַׂמְתַּנִי לְמִפְגָּע לָךְ
וָאֱהִיֶה עָלַי לְמַשָּׂא:
21 וּמָה־לְא־תִשָּׂא פִּשְׁעִי וְתַעֲבִיר אֶת־עֲוֹנִי
כִּי־עַתָּה לֶעָפָר אֶשְׁכָּב וְשִׁחַרְתַּנִי וְאֵינֶנִּי:

8 וַיַּעַן בִּלְדַּד הַשּׁוּחִי וַיֹּאמַר:
2 עַד־אָן תְּמַלֶּל־אֵלֶּה וְרוּחַ כַּבִּיר אִמְרֵי־פִיךָ:
3 הַאֵל יְעַוֶּת מִשְׁפָּט וְאִם־שַׁדַּי יְעַוֶּת־צֶדֶק:
4 אִם־בָּנֶיךָ חָטְאוּ־לוֹ וַיְשַׁלְּחֵם בְּיַד־פִּשְׁעָם:
5 אִם־אַתָּה תְשַׁחֵר אֶל־אֵל וְאֶל־שַׁדַּי תִּתְחַנָּן
6 אִם־זַךְ וְיָשָׁר אָתָּה כִּי־עַתָּה יָעִיר עָלֶיךָ וְשִׁלַּם נְוֵת צִדְקֶךָ:
7 וְהָיָה רֵאשִׁיתְךָ מִצְעָר וְאַחֲרִיתְךָ יִשְׂגֶּה מְאֹד:
8 כִּי־שְׁאַל־נָא לְדֹר רִאשׁוֹן וְכוֹנֵן לְחֵקֶר אֲבוֹתָם:

עָלָיִךְ

9 כִּי־תְמוֹל אֲנַחְנוּ וְלֹא נֵדָע כִּי צֵל יָמֵינוּ עָלֵי־אָרֶץ:
10 הֲלֹא־הֵם יוֹרוּךָ יֹאמְרוּ לָךְ וּמִלִּבָּם יוֹצִיאוּ מִלִּים:
11 הֲיִגְאֶה־גֹמֶא בְּלֹא בִצָּה יִשְׂגֶּה אָחוּ בְּלִי־מָיִם:
12 עֹדֶנּוּ בְאִבּוֹ לֹא יִקָּטֵף וְלִפְנֵי כָל־חָצִיר יִיבָשׁ:
13 כֵּן אָרְחוֹת כָּל־שֹׁכְחֵי אֵל וְתִקְוַת חָנֵף תֹּאבֵד
14 אֲשֶׁר יָקוֹט כִּסְלוֹ וּבֵית עַכָּבִישׁ מִבְטַחוֹ
15 יִשָּׁעֵן עַל בֵּיתוֹ וְלֹא יַעֲמֹד יַחֲזִיק בּוֹ וְלֹא יָקוּם:
16 רָטֹב הוּא לִפְנֵי־שָׁמֶשׁ וְעַל־גִּנָּתוֹ יְוֹנַקְתּוֹ תֵּצֵא
17 עַל־גַּל שָׁרָשָׁיו יִסְבֹּכוּ בֵּית אֲבָנִים יָחֹזֶה
18 אִם־יְבַלְּעֶנּוּ מִמְּקוֹמוֹ וְכִחֶשׁ בּוֹ לֹא רְאִיתִיךָ:
19 הֶן־הוּא מְשׂוֹשׂ דַּרְכּוֹ וּמֵעָפָר אַחֵר יִצְמָחוּ:
20 הֵן־אֵל לֹא יִמְאַס־תָּם וְלֹא יַחֲזִיק בְּיַד־מְרֵעִים:
21 יַצַד־יְמַלֵּא שְׂחוֹק פִּיךָ וּשְׂפָתֶיךָ תְרוּעָה:
22 שֹׂנְאֶיךָ יִלְבְּשׁוּ בֹשֶׁת וְאֹהֶל רְשָׁעִים אֵינֶנּוּ:

9 וַיַּעַן אִיּוֹב וַיֹּאמַר:
2 אָמְנָם יָדַעְתִּי כִי־כֵן וּמַה־יִּצְדַּק אֱנוֹשׁ עִם־אֵל:
3 אִם־יַחְפֹּץ לָרִיב עִמּוֹ לֹא יַעֲנֶנּוּ אַחַת מִנִּי־אָלֶף:
4 חֲכַם לֵבָב וְאַמִּיץ כֹּחַ מִי־הִקְשָׁה אֵלָיו וַיִּשְׁלָם
5 הַמַּעְתִּיק הָרִים וְלֹא יָדְעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ
6 הַמַּרְגִּיז אֶרֶץ מִמְּקוֹמָהּ וְעַמּוּדֶיהָ יִתְפַּלָּצוּן
7 הָאוֹמֵר לַחֶרֶס וְלֹא יִזְרָח וּבְעַד כּוֹכָבִים יַחְתֹּם:
8 נֹטֶה שָׁמַיִם לְבַדּוֹ וְדוֹרֵךְ עַל־בָּמֳתֵי יָם:
9 עֹשֶׂה עָשׁ כְּסִיל וְכִימָה וַחֲדְרֵי תֵמָן:
10 עֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר וְנִפְלָאוֹת עַד־אַין מִסְפָּר:
11 הֵן יַעֲבֹר עָלַי וְלֹא אֶרְאֶה וַיַּחֲלֹף וְלֹא־אָבִין לוֹ:

10 11 אִם־יַחֲלֹף וְיַסְגִּיר וַיַּקְהִיל מִי יְשִׁיבֶנּוּ
9 12b מִי־אָמַר אֵלָיו מַה־תַּעֲשֶׂה׃
13 אֱלוֹהַּ לֹא־יָשִׁיב אַפּוֹ תַּחְתָּו שָׁחֲחוּ עֹזְרֵי רָהַב׃
14 אַף כִּי־אָנֹכִי אֶעֱנֶנּוּ אֶבְחֲרָה דְבָרַי עִמּוֹ
15 אֲשֶׁר אִם־צָדַקְתִּי לֹא אֶעֱנֶה לְמִשְׁפְּטִי אֶתְחַנָּן׃
16 אִם־קָרָאתִי וַיַּעֲנֵנִי לֹא אַאֲמִין כִּי־יַאֲזִין קוֹלִי
17 אֲשֶׁר־בִּשְׂעָרָה יְשׁוּפֵנִי וְהִרְבָּה פְצָעַי חִנָּם׃
18 לְאֹ־יִתְּנֵנִי הָשֵׁב רוּחִי כִּי יַשְׂבִּעֵנִי מְמְרֳרִים׃
19 אִם־לְכֹחַ אַמִּיץ הִנֵּה וְאִם־לְמִשְׁפָּט מִי יוֹעִידָנוּ׃
20 אִם־אָצְדָּק פִּי יַרְשִׁיעֵנִי תָּם אָנִי וַיַּעְקְשֵׁנִי׃
21 תָּם־אָנִי לְאֹ־אֵדַע נַפְשִׁי אֶמְאַס חַיָּי׃
22 אַחַת הִיא עַל־כֵּן אָמַרְתִּי תָּם וְרָשָׁע הוּא מְכַלֶּה׃
23 אִם שׁוֹט יָמִית פִּתְאֹם לְמַסַּת נְקִיִּם יִלְעָג׃
27 אִם־אָמְרִי אֶשְׁכְּחָה שִׂיחִי אֶעְזְבָה פָנַי וְאַבְלָיָּה
28 יָגֹרְתִּי כָל־עַצְּבֹתָי יָדַעְתִּי כִּי־לֹא תְנַקֵּנִי׃
29 אָנֹכִי אָרְשָׁע לָמָּה־זֶּה הָבֶל אִיגָע׃
30 אִם־הִתְרָחַצְתִּי בְמוֹ־שָׁלֶג וַהַזכּוֹתִי בְּבֹר כַּפָּי
31 אָז בַּשַּׁחַת תִּטְבְּלֵנִי וְתָעֵבוּנִי שַׂלְמוֹתָי׃
32 כִּי־לֹא אִישׁ כָּמוֹנִי אֶעֱנֶנּוּ נָבוֹא יַחְדָּו בַּמִּשְׁפָּט׃
33 לְאֹ יֶשׁ־בֵּינֵינוּ מוֹכִיחַ יָשֶׁת יָדוֹ עַל־שְׁנֵינוּ׃
34 יָסַר מֵעָלַי שִׁבְטוֹ וְאֵמָתוֹ אַל־תְּבַעֲתַנִּי׃
35 אֲדַבְּרָה וְלֹא אִירָאֶנּוּ כִּי־לֹא־כֵן אָנֹכִי עִמָּדִי׃
10 נָקְטָה נַפְשִׁי בְּחַיָּי אֶעְזְבָה עָלַי שִׂיחִי
אֲדַבְּרָה בְּמַר נַפְשִׁי׃
2 אֹמַר אֶל־אֱלוֹהַּ אַל־תַּרְשִׁיעֵנִי הוֹדִיעֵנִי עַל־מַּה־תְּרִיבֵנִי׃

3 הֲטוֹב לְךָ | כִּי־תַעֲשֹׁק כִּי־תִמְאַס יְגִיעַ כַּפֶּיךָ׃*
4 הֲעֵינֵי בָשָׂר לָךְ אִם־כִּרְאוֹת אֱנוֹשׁ תִּרְאֶה׃
5 הֲכִימֵי אֱנוֹשׁ יָמֶיךָ אִם־שְׁנוֹתֶיךָ כִּימֵי גֶבֶר׃
6 כִּי־תְבַקֵּשׁ לַעֲוֹנִי וּלְחַטָּאתִי תִדְרוֹשׁ
7 עַל־דַּעְתְּךָ כִּי־לֹא אֶרְשָׁע וְאֵין מִיָּדְךָ מַצִּיל׃
8 יָדֶיךָ עִצְּבוּנִי וַיַּעֲשׂוּנִי אַחַר סַבּוֹתָ וַתְּבַלְּעֵנִי׃
9 זְכָר־נָא כִּי־כַחֹמֶר עֲשִׂיתָנִי וְאֶל־עָפָר תְּשִׁיבֵנִי׃
10 הֲלֹא כָחָלָב תַּתִּיכֵנִי וְכַגְּבִינָה תַּקְפִּיאֵנִי׃
11 עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וּבַעֲצָמוֹת וְגִידִים תְּשֹׂכְכֵנִי׃
12 חַיִּים וָחֶסֶד עָשִׂיתָ עִמָּדִי וּפְקֻדָּתְךָ שָׁמְרָה רוּחִי׃
13 וְאֵלֶּה צָפַנְתָּ בִּלְבָבֶךָ יָדַעְתִּי כִּי־זֹאת עִמָּךְ׃
14 אִם־חָטָאתִי וּשְׁמַרְתָּנִי וּמֵעֲוֹנִי לֹא תְנַקֵּנִי׃
15 אִם־רָשַׁעְתִּי אַלְלַי לִי וְצָדַקְתִּי לֹא־אֶשָּׂא רֹאשִׁי
שְׂבַע קָלוֹן וּרְוֵה עָנְיִי׃
16 וְיִגְאֶה כַּשַּׁחַל תְּצוּדֵנִי וְתָשֹׁב תִּתְפַּלָּא בִי׃
17 תְּחַדֵּשׁ עֵדֶיךָ נֶגְדִּי וְתֶרֶב כַּעַשְׂךָ עִמָּדִי חֲלִיפוֹת וְצָבָא עִמִּי׃
18 וְלָמָּה מֵרֶחֶם הֹצֵאתָנִי וְלֹא אֶגְוַע וְעַיִן לֹא תִרְאֵנִי
19 כַּאֲשֶׁר לֹא־הָיִיתִי אֶהְיֶה מִבָּטֶן לַקֶּבֶר אוּבָל׃
20 הֲלֹא־מְעַט יְמֵי חָלְדִּי שִׁית מִמֶּנִּי וְאַבְלִיגָה מְעָט
21 בְּטֶרֶם אֵלֵךְ וְלֹא אָשׁוּב אֶל־אֶרֶץ חֹשֶׁךְ וְצַלְמָוֶת
22 אֶרֶץ עֵפָתָה | וְלֹא סְדָרִים וַתֹּפַע כְּמוֹ־אֹפֶל צַלְמָוֶת׃

11 וַיַּעַן צֹפַר הַנַּעֲמָתִי וַיֹּאמַר׃
2 הֲרֹב דְּבָרִים לֹא יֵעָנֶה וְאִם אִישׁ שְׂפָתַיִם יִצְדָּק׃

*וְעַל־עֲצַת רְשָׁעִים הוֹפָעְתָּ׃

3 בַּדֶּיךָ מְתִים יַחֲרִישׁוּ וַתְּלַעֵג וְאַיִן מַכְלִם
4 וַתֹּאמֶר זַךְ לְקֹחִי וּבַר הָיִיתִי בְעֵינֶיךָ׃
5 וְאוּלָם מִי־יִתֵּן אֱלוֹהַּ דַּבֵּר וְיִפְתַּח שְׂפָתָיו עִמָּךְ
6 וְיַגֶּד־לְךָ תַּעֲלֻמוֹת חָכְמָה כִּי־כִפְלַיִם לְתוּשִׁיָּה
וְדַע| כִּי־יַשֶּׁה לְךָ אֱלוֹהַּ מֵעֲוֹנֶךָ׃
7 הַחֵקֶר אֱלוֹהַּ תִּמְצָא אִם־עַד־תַּכְלִית שַׁדַּי תִּמְצָא׃
8 גָּבְהֵי שָׁמַיִם מַה־תִּפְעָל עֲמֻקָּה מִשְּׁאוֹל מַה־תֵּדָע׃
9 אָרְכָּה מִמִּדָּה וּרְחָבָה מִנִּי יָם׃
11 כִּי־הוּא יָדַע מְתֵי־שָׁוְא וַיַּרְא אָוֶן וְלֹא (=וְלוֹ) יִתְבּוֹנָן׃
12 וְאִישׁ נָבוּב יִלָּבֵב וְעַיִר פֶּרֶא אָדָם יִוָּלֵד׃
13 אִם־אַתָּה הֲכִינוֹתָ לִבֶּךָ וּפָרַשְׂתָּ אֵלָיו כַּפֶּיךָ
14 אִם־אָוֶן בְּיָדְךָ הַרְחִיקֵהוּ וְאַל־תַּשְׁכֵּן בְּאָהָלֶיךָ עַוְלָה
15 כִּי־אָז| תִּשָּׂא פָנֶיךָ מִמּוּם וְהָיִיתָ מָצָק וְלֹא תִירָא׃
16 כִּי־אַתָּה עָמָל תִּשְׁכַּח כְּמַיִם עָבְרוּ תִזְכֹּר׃
17 וּמְצָהֳרַיִם יָקוּם חָלֶד תִּעְפֶּה בַּבֹּקֶר תִּהְיֶה׃
18 וּבָטַחְתָּ כִּי־יֵשׁ תִּקְוָה וַחֲפַרְתָּ לָבָטַח תִּשְׁכָּב׃
19 וְרָבַצְתָּ וְאֵין מַחֲרִיד וְחִלּוּ פָנֶיךָ רַבִּים׃
20 וְעֵינֵי רְשָׁעִים תִּכְלֶינָה וּמָנוֹס אָבַד מִנֵּהֶם וְתִקְוָתָם מַפַּח־נָפֶשׁ׃

12 וַיַּעַן אִיּוֹב וַיֹּאמַר׃
2 אָמְנָם כִּי אַתֶּם־עָם וְעִמָּכֶם תָּמוּת חָכְמָה׃
3a 13 2 גַּם־לִי לֵבב| כְּמוֹכֶם כִּדְעַתְכֶם יָדַעְתִּי גַּם־אָנִי
3b-c 12 לֹא־נָפַל אָנֹכִי מִכֶּם וְאֶת־מִי־אֵין כְּמוֹ־אֵלֶּה׃
4 שְׂחֹק לְרֵעֵהוּ| יִהְיֶה קֹרֵא לֵאלוֹהַּ וַיַּעֲנֵהוּ שְׂחוֹק צַדִּיק תָּמִים׃
5 לַפִּיד בּוּז לְעַשְׁתּוֹת שַׂאֲנַן נָכוֹן לְמוֹעֲדֵי רָגֶל׃

6 יִשְׁלָיוּ אֹהָלִים | לְשֹׁדְדִים וּבַטֻּחוֹת לְמַרְגִּיזֵי אֵל
לַאֲשֶׁר הֵבִיא אֱלוֹהַּ בְּיָדוֹ׃
24 9 אֶרֶץ | נִתְּנָה בְיַד רָשָׁע פְּנֵי־שֹׁפְטֶיהָ יְכַסֶּה
אִם־לֹא הוּא מִי־אֵפוֹ׃
7 12 וְאוּלָם שְׁאַל־נָא בְהֵמוֹת וְתֹרֶךְ וְעוֹף הַשָּׁמַיִם וְיַגֶּד־לָךְ
8 אוֹ זוֹחֲלֵי אָרֶץ וְתֹרֶךְ וִיסַפְּרוּ לְךָ דְּגֵי הַיָּם׃
9 מִי לֹא־יָדַע בְּכָל־אֵלֶּה כִּי יַד־יְהוָֹה עָשְׂתָה זֹּאת
10 אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי וְרוּחַ כָּל־בְּשַׂר־אִישׁ׃
11 הֲלֹא אֹזֶן מִלִּים תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃
12 בִּישִׁישִׁים חָכְמָה וְאֹרֶךְ יָמִים תְּבוּנָה׃
13 עִמּוֹ חָכְמָה וּגְבוּרָה לוֹ עֵצָה וּתְבוּנָה׃
14 הֵן יַהֲרוֹס וְלֹא יִבָּנֶה יִסְגֹּר עַל־אִישׁ וְלֹא יִפָּתֵחַ׃
15 הֵן יַעְצֹר בַּמַּיִם וְיָבֶשׁ וִישַׁלְּחֵם וְיַהַפְכוּ אָרֶץ׃
16 עִמּוֹ עֹז וְתוּשִׁיָּה לוֹ שֹׁגֵג וּמַשְׁגֶּה׃
17 מוֹלִיךְ יוֹעֲצִים שׁוֹלָל וְשׁוֹפְטִים יְהוֹלֵל׃
18 מוֹסֵר מְלָכִים פִּתֵּחַ וַיֶּאְסֹר אֵזוֹר בְּמָתְנֵיהֶם׃
19 מוֹלִיךְ כֹּהֲנִים שׁוֹלָל וְאֵיתָנִים יְסַלֵּף׃
20 מַסִּיר שָׂפָה לְנֶאֱמָנִים וְטַעַם זְקֵנִים יֶקַּח׃
21 שׁוֹפֵךְ בּוּז עַל־נְדִיבִים וּמְזִיחַ אֲפִיקִים רִפָּה׃
22 מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃
23 מַשְׂגִּיא לַגּוֹיִם וַיְאַבְּדֵם שֹׁטֵחַ לַגּוֹיִם וַיַּנְחֵם׃
24 מַסִּיר לֵב רָאשֵׁי עַם־הָאָרֶץ וַיַּתְעֵם בְּתֹהוּ לֹא־דֶרֶךְ
25 יְמַשְׁשׁוּ־חֹשֶׁךְ וְלֹא־אוֹר וַיִּתְעוּ כַּשִּׁכּוֹר׃
13 הֶן־כֹּל רָאֲתָה עֵינִי שָׁמְעָה אָזְנִי וַתָּבֶן לָהּ׃
3 אוּלָם אֲנִי אֶל־שַׁדַּי אֲדַבֵּר וְהוֹכֵחַ אֶל־אֵל אֶחְפָּץ׃

4 21 הֲאֻנֹכִי לְאָדָם שִׂיחִי וְאִם־מַדּוּעַ לֹא־תִקְצַר רוּחִי׃
4 13 וְאוּלָם אַתֶּם טָפְלֵי־שֶׁקֶר רֹפְאֵי אֱלִל כֻּלְּכֶם׃
5 מִי־יִתֵּן הַחָרֵשׁ תַּחֲרִישׁוּן וּתְהִי לָכֶם לְחָכְמָה׃
6 שִׁמְעוּנָא תוֹכַחְתִּי וְרִבוֹת שְׂפָתַי הַקְשִׁיבוּ׃
7 הַלְאֵל תְּדַבְּרוּ עַוְלָה וְלוֹ תְּדַבְּרוּ רְמִיָּה׃
8 הֲפָנָיו תִּשָּׂאוּן אִם־לָאֵל תְּרִיבוּן׃
9 הֲטוֹב כִּי־יַחְקֹר אֶתְכֶם אִם־כְּהָתֵל בֶּאֱנוֹשׁ תְּהָתֵלּוּ בוֹ׃
10 הוֹכֵחַ יוֹכִיחַ אֶתְכֶם אִם־בַּסֵּתֶר פָּנִים תִּשָּׂאוּן׃
11 הֲלֹא שְׁאֵתוֹ תְּבַעֵת אֶתְכֶם וּפַחְדּוֹ יִפֹּל עֲלֵיכֶם׃
12 זִכְרֹנֵיכֶם מִשְׁלֵי־אֵפֶר לְגַבֵּי־חֹמֶר גַּבֵּיכֶם׃
13 הַחֲרִישׁוּ מִמֶּנִּי וַאֲדַבְּרָה־אָנִי וְיַעֲבֹר עָלַי מֶה׃
14 אֶשָּׂא בְשָׂרִי בְשִׁנָּי וְנַפְשִׁי אָשִׂים בְּכַפִּי׃
15 הֵן יִקְטְלֵנִי לֹא אָיָחֵל אַךְ־דְּרָכַי אֶל־פָּנָיו אוֹכִיחַ׃
16 גַּם־הוּא־לִי לִישׁוּעָה כִּי־לֹא לְפָנָיו חָנֵף יָבוֹא׃
17 שִׁמְעוּ שָׁמוֹעַ מִלָּתִי וְאַחֲוָתִי בְּאָזְנֵיכֶם׃
18 הִנֵּה־נָא עָרַכְתִּי מִשְׁפָּט יָדַעְתִּי כִּי אֲנִי אֶצְדָּק׃
19 מִי־הוּא יָרִיב עִמָּדִי כִּי־עַתָּה אֶחֱרַישׁ וְאֶגְוַע׃
20 אַךְ שְׁתַּיִם אַל־תַּעַשׂ עִמָּדִי אָז מִפָּנֶיךָ לֹא אֶסָּתֵר׃
21 כַּפְּךָ מֵעָלַי הַרְחֵק וְאֵמֶתְךָ אַל־תְּבַעֲתַנִּי׃
22 וּקְרָא וְאָנֹכִי אֶעֱנֶה אוֹ־אֲדַבֵּר וַהֲשִׁיבֵנִי׃
23 כַּמָּה לִי עֲוֹנוֹת וְחַטָּאוֹת פִּשְׁעִי וְחַטָּאתִי הֹדִיעֵנִי׃
24 לָמָּה־פָנֶיךָ תַסְתִּיר וְתַחְשְׁבֵנִי לְאוֹיֵב לָךְ׃
25 הֶעָלֶה נִדָּף תַּעֲרוֹץ וְאֶת־קַשׁ יָבֵשׁ תִּרְדֹּף׃
26 כִּי תִכְתֹּב עָלַי מְרֹרוֹת וְתוֹרִישֵׁנִי עֲוֹנוֹת נְעוּרָי׃
27 וְתָשֶׂם בַּסַּד | רַגְלָי וְתִשְׁמֹר כָּל־אָרְחֹתָי

עַל־שָׂרְשַׁי רַגְלַי תִּתְחַקֶּה׃

14 אָדָם יְלוּד אִשָּׁה קְצַר יָמִים וּשְׂבַע־רְגָזְ׃

2 כְּצִיץ יָצָא וַיִּמָּל וַיִּבְרַח כַּצֵּל וְלֹא יַעֲמֹוד׃*

3 אַף־עַל־זֶה פָּקַחְתָּ עֵינֶיךָ וְאֹתוֹ תָבִיא בְמִשְׁפָּט עִמָּךְ׃

4 מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

5 אִם־חָרוּצִים יָמָיו מִסְפַּר־חֳדָשָׁיו אִתְּךָ חֻקּוֹ עָשִׂיתָ וְלֹא יַעֲבֹר

6 שְׁעֵה מֵעָלָיו וְיֶחְדָּל עַד־יִרְצֶה כְשָׂכִיר יוֹמוֹ׃

7 כִּי יֵשׁ לָעֵץ תִּקְוָה אִם־יִכָּרֵת וְעוֹד יַחֲלִיף וְיֹנַקְתּוֹ לֹא תֶחְדָּל׃

8 אִם־יַזְקִין בָּאָרֶץ שָׁרְשׁוֹ וּבֶעָפָר יָמוּת גִּזְעוֹ

9 מֵרֵיחַ מַיִם יַפְרִחַ וְעָשָׂה קָצִיר כִּמֹּנָטָע׃

10 וְגֶבֶר יָמוּת וַיֶּחֱלָשׁ וַיִּגְוַע אָדָם וְאַיּוֹ׃

11 אָזְלוּ־מַיִם מִנִּי־יָם וְנָהָר יֶחֱרַב וְיָבֵשׁ

12 וְאִישׁ שָׁכַב וְלֹא יָקוּם עַד־בְּלִתִּי שָׁמַיִם לֹא יָקִיצוּ

14 וְלֹא יֵעֹרוּ מִשְּׁנָתָם׃ אִם־יָמוּת גֶּבֶר הֲיִחְיֶה

כָּל־יְמֵי צְבָאִי אֲיַחֵל עַד־בּוֹא חֲלִיפָתִי׃

13 מִי יִתֵּן| בִּשְׁאוֹל תַּצְפְּנֵנִי תַּסְתִּירֵנִי עַד־שׁוּב אַפֶּךָ

חָשִׁית לִי חק וְתִזְכְּרֵנִי׃

15 תִּקְרָא וְאָנֹכִי אֶעֱנֶךָּ לְמַעֲשֵׂה יָדֶיךָ תִּכְסֹף׃

16 כִּי־עַתָּה צְעָדַי תִּסְפּוֹר לֹא־תִשְׁמֹור עַל־חַטָּאתִי׃

17 חָתַם בִּצְרוֹר פִּשְׁעִי וַתִּטְפֹּל עַל־עֲוֹנִי׃

18 וְאוּלָם הַר נָפוֹל יִפֹּל וְצוּר יֶעְתַּק מִמְּקֹמוֹ

19 אֲבָנִים| שָׁחֲקוּ מַיִם תְּשִׁטֹּף־סְפִיחָהּ עֲפַר אָרֶץ

וְתִקְוַת אֱנוֹשׁ הֶאֱבַדְתָּ׃

20 תִּתְקְפֵהוּ לָנֶצַח וַיַּהֲלֹךְ מְשַׁנֶּה פָּנָיו וַתְּשַׁלְּחֵהוּ׃

28* 13 וְהוּא כְּרָקָב יִבְלֶה כְּבֶגֶד אָכָלוֹ עָשׁ׃

21 יִכְבְּדוּ בָנָיו וְלֹא יֵדָע וְיִצְעֲרוּ וְלֹא־יָבִין לָמוֹ׃
22 אַךְ־בְּשָׂרוֹ עָלָיו יִכְאָב וְנַפְשׁוֹ עָלָיו תֶּאֱבָל׃

15 וַיַּעַן אֱלִיפַז הַתֵּימָנִי וַיֹּאמַר׃
2 הֲחָכָם יַעֲנֶה דַעַת־רוּחַ וימלא [וְיַמֵּלֵא] קָדִים בִּטְנוֹ׃
3 הוֹכֵחַ בְּדָבָר לֹא יִסְכּוֹן וּמִלִּים לְאֹ־יוֹעִיל בָּם׃
4 אַף־אַתָּה תָּפֵר יִרְאָה וְתִגְרַע שִׂיחָה לִפְנֵי־אֵל׃
5 כִּי יְאַלֵּף עֲוֹנְךָ פִּיךָ וְתִבְחַר לְשׁוֹן עָרוּמִים׃
6 יַרְשִׁיעֲךָ פִיךָ וְלֹא־אָנִי וּשְׂפָתֶיךָ יַעֲנוּ־בָךְ׃
7 הֲרִאישׁוֹן אָדָם תִּוָּלֵד וְלִפְנֵי גְבָעוֹת חוֹלָלְתָּ׃
8 הַבְסוֹד אֱלוֹהַּ תִּשְׁמָע וְתִגְרַע אֵלֶיךָ חָכְמָה׃
9 מַה־יָּדַעְתָּ וְלֹא נֵדָע תָּבִין וְלֹא־עִמָּנוּ הִוא׃
10 גַּם־שָׂב גַּם־יָשִׁישׁ בָּנוּ כַּבִּיר מֵאָבִיךָ יָמִים׃
11 הַמְעַט מִמְּךָ תַּנְחוּמוֹת אֵל וְדָבָר לָאַט עִמָּךְ׃
12 מַה־יְּקָחֲךָ לִבֶּךָ וּמַה־יִּרְזְמוּן עֵינֶיךָ׃
13 כִּי־תָשִׁיב אֶל־אֵל רוּחֶךָ וְהוֹצֵאתָ מִפִּיךָ מִלִּים׃
14 מֶה־אֱנוֹשׁ כִּי־יִזְכֶּה וְכִי־יִצְדַּק יְלוּד אִשָּׁה׃
15 הֵן בִּקְדֹשָׁו לֹא יַאֲמִין וְשָׁמַיִם לֹא־זַכּוּ בְעֵינָיו׃
16 אַף כִּי־נִתְעָב וְנֶאֱלָח אִישׁ־שֹׁתֶה כַמַּיִם עַוְלָה׃
17 אֲחַוְךָ שְׁמַע־לִי וֶהֱחָזִיתִי וַאֲסַפְּרָה
18 אֲשֶׁר־חָכָמִים יַגִּידוּ וְלֹא כִחֲדוּ מֵאֲבוֹתָם׃
19 לָהֶם לְבַדָּם נִתְּנָה הָאָרֶץ וְלֹא־עָבַר זָר בְּתוֹכָם׃
20 כָּל־יְמֵי רָשָׁע הוּא מִתְחוֹלֵל וּמִסְפַּר שָׁנִים נִצְפְּנוּ לֶעָרִיץ
21 קוֹל־פְּחָדִים בְּאָזְנָיו בַּשָּׁלוֹם שׁוֹדֵד יְבוֹאֶנּוּ׃
22&30a לֹא־יַאֲמִין יָסוּר | מִנִּי־חֹשֶׁךְ וְצָפוּן הוּא אֲלֵי־חֶרֶב׃

23 נָעָד הוּא לְלֶחֶם אַיֵּה יָדַע | כִּי־נָכוֹן לְאֵידוֹ׃
24 יְוֹם חֹשֶׁךְ יְבַעֲתֵהוּ צַר וּמְצוּקָה תְּתְקְפֵהוּ כְּמֶלֶךְ | עָתִיד לַכִּידוֹר׃
25 כִּי־נָטָה אָל־אֵל יָדוֹ וְאָל־שַׁדַּי יִתְגַּבָּר׃
26 יָרוּץ אֵלָיו בְּצַוָּאר בַּעֲבִי מָגִנָּיו׃
27 כִּי־כִסָּה פָנָיו בְּחֶלְבּוֹ וַיַּעַשׂ פִּימָה עֲלֵי־כֶסֶל׃
28 וַיִּשְׁכֹּון עָרִים נִכְחָדוֹת בָּתִּים לֹא־יֵשְׁבוּ לָמוֹ
אֲשֶׁר הִתְעַתְּדוּ לְגַלִּים׃
29 לֹא־יֶעְשַׁר וְלֹא־יָקוּם חֵילוֹ וְלֹא־יִטֶּה לָאָרֶץ מְנָלָמוֹ׃
30b-c יוֹנַקְתּוֹ תְּיַבֵּשׁ שַׁלְהֶבֶת וְיָסַר בְּרוּחַ פִּרְיוֹ׃
31bβ,32 תְּמוֹרָתוֹ בְּלֹא־יוֹמוֹ תְּמָל וְכַפָּתוֹ לֹא רַעֲנָנָה׃
33 יַחְמֹס כַּגֶּפֶן בִּסְרוֹ וְיַשֵּׁלַךְ כַּזַּיִת נִצָּתוֹ׃
34 כִּי־עֲדַת חָנֵף גַּלְמוּד וְאֵשׁ אָכְלָה אָהֳלֵי־שֹׁחַד׃
35 הָרֹה עָמָל וְיָלַד אָוֶן וּבִטְנָם תָּכִין מִרְמָה׃

16 וַיַּעַן אִיּוֹב וַיֹּאמַר׃
2 שָׁמַעְתִּי כְאֵלֶּה רַבּוֹת מְנַחֲמֵי עָמָל כֻּלְּכֶם׃
3 הֲאֵין קֵץ לְדִבְרֵי־רוּחַ אוֹ מַה־יְמָרִיצְךָ כִּי תַעֲנֶה׃
10 17 וְאָלָם כֻּלְּכֶם תָּשֻׁבוּ וְתָרִיבוּ וְלֹא־אֶמְצָא בָכֶם חָכָם׃
4 16 גַּם | אֲנֹכִי כָּכֶם אֲדַבֵּרָה לוּ יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי
אַחְבִּירָה עֲלֵיכֶם בְּמִלִּים וְאָנִיעָה עֲלֵיכֶם בְּמוֹ רֹאשִׁי
5 אֲאַמַּצְכֶם בְּמוֹ־פִי וְנִיד שְׂפָתַי לֹא אָחְשׂךְ׃
6 אִם־עַתָּה אִם־אֲדַבֵּרָה לֹא יֶחְשַׂךְ כְּאֵבִי וְאִם־הֶחְדָּלָה מַה־מִּנִּי יֵהָלֵךְ׃
2 29 מִי־יִתְּנֵנִי כִירְחֵי־קֶדֶם כִּימֵי אֱלוֹהַּ יִשְׁמְרֵנִי
3 בְּהִלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֵלֵךְ חֹשֶׁךְ
4 כַּאֲשֶׁר הָיֵיתִי בִּימֵי חָרְפִּי בְּסוֹד אֱלוֹהַּ עֲלֵי אָהֳלִי

5 בְּעוֹד שַׁדַּי עִמָּדִי סְבִיבוֹתַי נְעָרָי
6 בְּרֹחַץ הֲלִיכַי בְּחֵמָה וְצוּר יָצוּק עִמָּדִי פַּלְגֵי־שָׁמֶן
19 שָׁרְשִׁי פָּתוּחַ אֱלַי־מָיִם וְטַל יָלִין בִּקְצִירִי
20 כְּבוֹדִי חָדָשׁ עִמָּדִי וְקַשְׁתִּי בְיָדִי תַּחֲלִיף׃
18 וֶאֱמֹר עִם־קִנִּי אָגְוָע וְכַחוֹל אַרְבֶּה יָמִים׃
11 כִּי אֹזֶן שָׁמְעָה וַתְּאַשְּׁרֵנִי וְעַיִן רָאָתָה וַתְּעִידֵנִי׃
7 בְּצֵאתִי שַׁעַר עֲלֵי־קָרֶת בָּרְחוֹב אָכִין מוֹשָׁבִי
8 רָאוּנִי נְעָרִים וְנֶחְבָּאוּ וְיָשִׁישִׁים קָמוּ עָמָדוּ
9 שָׂרִים עָצְרוּ בְמִלִּים וְכַף יָשִׂימוּ לְפִיהֶם׃*
21 לִי שָׁמְעוּ וַיְקַשִּׁיבוּ וַיִּדְמוּ לְמוֹ עֲצָתִי׃
22 אַחֲרֵי דַבְּרִי לֹא יִשְׁנוּ וְעָלָצוּ כִּי עָלֵימוֹ תִטֹּף מִלָּתִי׃
23 וְיִחֲלוּ לִדְבָרִי כְּאֶרֶץ צִיָּה פַּעֲרָה פִיהָ לְמַלְקוֹשׁ׃
24 אֶשְׂחַק אֲלֵהֶם לֹא יַאֲמִינוּ וְאוֹר פָּנַיהֶם לֹא יַפִּילוּן׃
25 אֶבְחַר דַּרְכָּם וְאֵשֵׁב רֹאשׁ וְאֶשְׁכֹּן כְּמֶלֶךְ בַּגְּדוּד
כַּאֲשֶׁר ..... אֹבֵל ..... אֲנָחֵם׃
9 30 וְעַתָּה נְגִינָתָם הָיִיתִי וָאֱהִי לָהֶם לְמִלָּה׃
10 תָּעֲבוּנִי רָחֲקוּ מֶנִּי וּמִפָּנַי לֹא־חָשְׂכוּ רֹק׃
1 שָׂחֲקוּ עָלַי צְעִירִים אֲשֶׁר־מָאַסְתִּי לָשִׁית עִם־כַּלְבֵי צֹאנִי׃
10 16 פָּעֲרוּ עָלַיִן בְּפִיהֶם בָּחֳרָפָה הָכוּ לְחָיַי יַחַד עָלַי יִתְמַלְאוּן׃
11 יַסְגִּירֵנִי אֵל אָל עָוִיל וְעַל־יְדֵי רְשָׁעִים יַרְטֵנִי׃
11 30 כִּי יִתְרִי פִּתַּח וַיְעַנֵּנִי וְרֶסֶן מִפָּנַי שִׁלֵּחוּ׃
7 16 8aα הֲלְאָנִי הֲשִׁמֵּנִי כָּל־עֲדָתוֹ תִּקְמְטֵנִי׃
7 17 וַתַּכֵּהוּ מִכַּעַשׂ עֵינִי וַיְצָרַי כַּצֵּל כֻּלָּם׃
6 וְהִצִּיגֵנִי לְמָשָׁל עַמִּים וְתֹפֶת לְפָנִים אֶהְיֶה׃
10* קוֹל נְגִידִים נֶחְבָּאוּ וּלְשׁוֹנָם לְחִכָּם דָּבֵקָה׃

8 16 לְעֵד הָיָה וַיָּקָם בִּי כַּחֲשִׁי בְפָנַי יַעֲנֶה׃
9 אַפּוֹ טָרַף| צָרַי| וַיִּשְׂטְמֵנִי חָרַק עָלַי בְּשִׁנָּיו
יְלַטֵּשׁ עֵינָיו לִי׃
12 שָׁלַו הָיִיתִי| וַיְפַרְפְּרֵנִי וְאָחַז בְּעָרְפִּי וַיְנַפְּצֵנִי
13 וַיָּקִימֵנִי לוֹ לְמַטָּרָה׃ יָסֹבּוּ עָלַי| רַבָּיו
יְפַלַּח כִּלְיוֹתַי וְלֹא יַחְמֹל יִשְׁפֹּךְ לָאָרֶץ מְרֹרָתִי׃
14 יִפְרְצֵנִי פֶּרֶץ עַל־פְּנֵי־פָרֶץ יָרֻץ עָלַי כְּגִבּוֹר׃
15 שַׂק תָּפַרְתִּי עֲלֵי גִלְדִּי וְעִלַּלְתִּי בֶעָפָר קַרְנִי׃
16 פָּנַי חָמְרְמָרָה מִנִּי־בְכִי וְעַל עַפְעַפַּי צַלְמָוֶת
17 עַל לֹא־חָמָס בְּכַפָּי וּתְפִלָּתִי זַכָּה׃
8 17 יָשֹׁמּוּ יְשָׁרִים עַל־זֹאת וְנָקִי עַל־חָנֵף יִתְעוֹרֵר׃
9 וְיֹאחֵז צַדִּיק דַּרְכּוֹ וְטָהֳרֵי־יָדַיִם יֹסִיף אֹמֶץ׃
28b 30 קָמְתִּי בַקָּהָל אַשַּׁוַּע
18 16 אֶרֶץ אַל־תְּכַסִּי דָמִי וְאַל־יְהִי מְקוֹם לְזַעֲקָתִי׃
19 גַּם־עַתָּה הִנֵּה־בַשָּׁמַיִם עֵדִי וְשָׂהֲדִי בַּמְּרוֹמִים׃
20 מְלִיצַי רֵעַי אֶל־אֱלוֹהַּ דָּלְפָה עֵינִי
21 וְיוֹכַח לְגֶבֶר עִם־אֱלוֹהַּ וּבֵין אָדָם לְרֵעֵהוּ׃
22 כִּי־שְׁנוֹת מִסְפָּר יֶאֱתָיוּ וְאֹרַח לֹא־אָשׁוּב אֵהֵלֵךְ׃
3 17 שִׂימָה נָּא עָרְבֵנִי עִמָּךְ מִי־הוּא יָדִי יִתָּקָע׃
4 כִּי־לִבָּם צָפַנְתָּ מִשָּׂכֶל עַל־כֵּן לֹא תָרֹם׃
5 לְחֶלֶק יַגִּיד רֵעִים וְעֵינֵי בָנָיו תִּכְלֶינָה׃
12 לַיְלָה לְיוֹם יָשִׂימוּ אוֹר קָרוֹב מִפְּנֵי־חֹשֶׁךְ׃
26 30 כִּי טוֹב קִוִּיתִי וַיָּבֹא רָע וַאֲיַחֲלָה לְאוֹר וַיָּבֹא אֹפֶל׃
11 17 יָמַי עָבְרוּ זִמּוֹת נִתְּקוּ מֹרָשֵׁי לִבָּבִי׃
22=c 30 תָּשִׂאֵנִי רוּחַ תַּרְכִּיבֵנִי וּתְמֹגְגֵנִי תֻּשִׁיָּה׃

17 1b אָזַעַק קְבָרִים לִי וְלֹא אֶמְצָא׃
2 הֲלָאֵה נִלְאֵיתִי וַאֲשַׁוֵּעַ וּמַה־אֶּפְעַל׃
30 24 אַךְ־לֹא בְעַצְמִי אֶשְׁלַח יָד אוֹ בְּפִי לֹו־שִׁוַּעְתִּי
וְאַחַר יָעֲשֶׂנָּה לִי׃
17 13 אִם־אֲקַוֶּה שְׁאוֹל בֵּיתִי בַּחֹשֶׁךְ רִפַּדְתִּי יְצוּעָי׃
14 לַשַּׁחַת קָרָאתִי אָבִי אָתָּה אִמִּי וַאֲחוֹתִי לָרִמָּה׃
15 וְאַיֵּה אֵפוֹ תִקְוָתִי וְטוֹבָתִי מִי יְשׁוּרֶנָּה׃
16 בַּדֵּי שְׁאוֹל תֵּרַדְנָה אִם־יַחַד עַל־עָפָר נֶחָת׃

18 וַיַּעַן בִּלְדַּד הַשּׁוּחִי וַיֹּאמַר׃
2 עַד־אָנָה׀ תָּשִׂימוּ קִנְצֵי לְמִלִּים תָּבִינוּ וְאַחַר נְדַבֵּר׃
3 מַדּוּעַ נֶחְשַׁבְנוּ כַּבְהֵמָה נִטְמֵינוּ בְּעֵינֵיכֶם׃
4 טֹרֵף נַפְשְׁךָ בְּאַפֶּךָ הַלְמַעַן צַעֲקָתְךָ תֵּעָזֵב אָרֶץ
וְיֵעְתַּק צוּר מִמְּקֹמוֹ׃
5 גַּם אוֹר רְשָׁעִים יִדְעָךְ וְלֹא־יַגַּהּ שְׁבִיב אִשּׁוֹ׃
6 אוֹר חָשַׁךְ בְּאָהֳלוֹ וְנֵרוֹ עָלָיו יִדְעֶךְ׃
7 יֵצְרוּ צַעֲדֵי אוֹנוֹ וְתַשְׁלִיכֵהוּ עֲצָתוֹ׃
8 כִּי־שָׁלַח בְּרֶשֶׁת בְּרַגְלָיו וְעַל־שְׂבָכָה יִתְהַלָּךְ׃
9 יֹאחֵז בְּעָקֵב פַּח יָחֵזק עָלָיו צַמִּים׃
10 טָמוּן בָּאֶרֶץ חַבְלוֹ וּמַלְכְּדְתּוֹ עָלֵי נָתִיב׃
11 סָבִיב בִּעָתְהוּ בַלָּהוֹת וְהֵפְצָהוּ לְרַגְלָיו׃
12 קָרוֹב הוּא אֹנוֹ וְאֵיד נָכוֹן לְצַלְעוֹ׃
13 יֹאכַל דְּוֵי עוֹרוֹ יֹאכַל בַּדָּיו בְּכוֹר מָוֶת׃
14 יִנָּתֵק מֵאָהֳלוֹ מִבְטַחוֹ וְתַצְעִדֵהוּ לְמֶלֶךְ בַּלָּהוֹת׃
15 תִּשְׁכֹּון בְּאָהֳלוֹ לֵילִית יְזֹרֶה עַל־נָוֵהוּ גָּפְרִית׃

16 מִתַּחַת שָׁרָשָׁיו יִבָּשׁוּ וּמִמַּעַל יִמַּל קְצִירוֹ׃
17 זִכְרוֹ־אָבַד מִנִּי־אָרֶץ וְלֹא־שֵׁם לוֹ עַל־פְּנֵי־חוּץ׃
18 יֶהְדְּפֻהוּ מֵאוֹר אֶל־חֹשֶׁךְ וּמִתֵּבֵל יְנִדֻּהוּ׃
19 לֹא נִין לוֹ וְלֹא־נֶכֶד בְּעַמּוֹ וְאֵין שָׂרִיד בִּמְגוּרָיו׃
20 עַל־יוֹמוֹ נָשַׁמּוּ אַחֲרֹנִים וְקַדְמֹנִים אָחֲזוּ שָׂעַר׃
21 אַךְ־אֵלֶּה מִשְׁכְּנוֹת עַוָּל וְזֶה מְקוֹם לֹא־יָדַע אֵל׃

19 וַיַּעַן אִיּוֹב וַיֹּאמַר׃
2 עַד־אָנָה תֹּגְיוּן נַפְשִׁי וּתְדַכְּאוּנַּנִי בְּמִלִּים׃
3 זֶה עֶשֶׂר פְּעָמִים תַּכְלִימוּנִי לֹא־תֵבֹשׁוּ תַּהְכְּרוּ־לִי׃
4 וְאַף אָמְנָם שָׁגִיתִי אִתִּי תָּלִין מְשׁוּגָתִי׃
5 אִם־אָמְנָם עָלַי תַּגְדִּילוּ וְתוֹכִיחוּ עָלַי חֶרְפָּתִי
6 דְּעוּ־אֵפוֹ כִּי־אֱלוֹהַּ עִוְּתָנִי וּמְצוּדוֹ עָלַי הִקִּיף׃
8 אָרְחִי גָדַר וְלֹא אֶעֱבוֹר וְעַל־נְתִיבוֹתַי חֹשֶׁךְ יָשִׂים׃
9 כְּבוֹדִי מֵעָלַי הִפְשִׁיט וַיָּסַר עֲטֶרֶת רֹאשִׁי׃
10 יִתְּצֵנִי סָבִיב וָאֵלֵךְ וַיַּסַּע כָּעֵץ תִּקְוָתִי׃
12a&c יַחַד׀ יָבֹאוּ גְדוּדָיו וַיַּחֲנוּ סָבִיב לְאָהֳלִי׃
12a&c 30 עַל־יָמִין פִּרְחָה יָקוּמוּ וַיָּסֹלּוּ עָלַי אָרְחוֹת אֵידָם
13b לְהַיָּתִי יֹעִילוּ׃
14 כְּפֶרֶץ רָחָב יֶאֱתָיוּ תַּחַת שֹׁאָה הִתְגַּלְגָּלוּ׃
7 19 הֵן אָצְעַק חָמָס וְלֹא אֵעָנֶה אֲשַׁוַּע וְאֵין מִשְׁפָּט׃
20 30 אֲשַׁוַּע אֵלֶיךָ וְלֹא תַעֲנֵנִי עָמַדְתִּי וְלֹא תִתְבּוֹנֶן בִּי׃
21 תֵּהָפַךְ לְאַכְזָר לִי בְּעֹצֶם יָדְךָ תִשְׂטְמֵנִי׃*
15b-c תָּעוּף כָּרוּחַ נְדָבָתִי וּכְעָב עֲבְרָה יְשֻׁעָתִי׃

11* 19 וַיַּחַר עָלַי אַפּוֹ וַיַּחְשְׁבֵנִי לוֹ כְצָרָיו׃

15a,16 הָהְפַּךְ עָלַי בַּלָּהוֹת וַתִּשְׁתַּפֵּךְ נַפְשִׁי
27 יֹאחֲזוּנִי יְמֵי־עֹנִי׃ מֵעַי רֻתְּחוּ וְלֹא־דַמּוּ
17b וְעֹרְקַי לֹא יִשְׁכָּבוּן׃
30,17a עוֹרִי שָׁחַר מֵעָלַי נִקַּר וְעַצְמִי־חָרָה מִנִּי־חֹרֶב׃
20 19 בְּעוֹרִי דָּבְקָה עַצְמִי וָאֶתְמַלְּטָה בְּעוֹר שִׁנָּי׃
28a 30 קֹדֵר הִלַּכְתִּי.....
29 אָח הָיִיתִי לְתַנִּים וְרֵעַ לִבְנוֹת יַעֲנָה׃
31 וַיְהִי לְאֵבֶל כִּנֹּרִי וְעֻגָבִי לְקוֹל בֹּכִים׃
13 19 אַחַי מֵעָלַי הִרְחִיקוּ וְיֹדְעַי אַךְ־זָרוּ מִמֶּנִּי׃
14 חָדְלוּ קְרוֹבָי וּמְיֻדָּעַי שְׁכַחוּנִי׃
15 גָּרֵי בֵיתִי וְאַמְהֹתַי לְזָר תַּחְשְׁבֻנִי נָכְרִי הָיִיתִי בְעֵינֵיהֶם׃
16 לְעַבְדִּי קָרָאתִי וְלֹא יַעֲנֶה בְּמוֹ־פִי אֶתְחַנֶּן־לוֹ׃
17 רוּחִי זָרָה לְאִשְׁתִּי וְחַנֹּתִי לִבְנֵי בִטְנִי׃
18 גַּם־עֲוִילִים מָאֲסוּ בִי אָקוּמָה וַיְדַבְּרוּ־בִי׃
19 תִּעֲבוּנִי כָּל־מְתֵי סוֹדִי וְזֶה־אָהַבְתִּי נֶהְפְּכוּ־בִי׃
21 חָנֻּנִי חָנֻּנִי אַתֶּם רֵעָי כִּי יַד־אֱלוֹהַּ נָגְעָה בִּי׃
22 לָמָּה תִּרְדְּפֻנִי כְמוֹ־אֵל וּמִבְּשָׂרִי לֹא תִשְׂבָּעוּ׃
23 מִי־יִתֵּן אֵפוֹ וְיִכָּתְבוּן מִלָּי מִי־יִתֵּן בַּסֵּפֶר וְיֻחָקוּ
24 בְּעֵט בַּרְזֶל וְעֹפֶרֶת לָעַד בַּצּוּר יֵחָצְבוּן׃
25 וַאֲנִי יָדַעְתִּי גֹּאֲלִי חָי וְאַחֲרוֹן עַל־עָפָר יָקוּם׃
26 וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃
27 אֲשֶׁר אֲנִי אֶחֱזֶה־לִי וְעֵינַי רָאוּ
וְלֹא־זָר כָּלוּ כִלְיֹתַי בְּחֵקִי׃
28 כִּי־תֹאמְרוּ מַה־נִּרְדָּף־לוֹ וְשֹׁרֶשׁ דָּבָר נִמְצָא־בוֹ
29 גּוּרוּ לָכֶם| מִפְּנֵי־עֲוֹנוֹת חֶרֶב כִּי־חֵמָה עַל־עֲוָלִים תָּבוֹא

לְמַעַן תֵּדְעוּן שֶׁיֵּשׁ דַּיָּן׃

20 וַיַּעַן צוֹפַר הַנַּעֲמָתִי וַיֹּאמַר׃
2a,3b לֹא כֵן שְׂעִפַּי יְשִׁיבוּנִי וְרוּחַ מִבִּינָתִי יַעֲנֵנִי׃
3a,2b מוּסַר כְּלִמָּתִי אֶשְׁמָע וּבַעֲבוּר חוּשִׁי בִי׃
4 הֲלֹא זֹאת יָדַעְתָּ מִנִּי־עַד מִנִּי שִׂים אָדָם עֲלֵי־אָרֶץ
5 כִּי רִנְנַת רְשָׁעִים אֹבְדָה מִקָּרוֹב וְשִׂמְחַת חָנֵף עֲדֵי רֶגַע׃
6 אִם־יַעֲלֶה לַשָּׁמַיִם שִׂיאוֹ וְרֹאשׁוֹ לָעָב יַגִּיעַ
7 כְּגֶלְלוֹ לָנֶצַח יֹאבֵד רֹאָיו יֹאמְרוּ אַיּוֹ׃
8 כַּחֲלוֹם יָעוּף וְלֹא יִמְצָאֻהוּ וְיֻדַּד כְּחֶזְיוֹן לָיְלָה׃
9 עַיִן שְׁזָפַתּוּ וְלֹא תוֹסִיף וְלֹא עוֹד יְשׁוּרֶנּוּ מְקוֹמוֹ׃
10 בָּנָיו יֵרֹצּוּ דַּלִּים וְיָדָיו תָּשֵׁבְנָה אוֹנוֹ׃
11 עַצְמוֹתָיו מָלְאוּ עֲלוּמָו וְעִמּוֹ עַל־עָפָר תִּשְׁכָּב׃
12 אִם־תַּמְתִּיק בְּפִיו רָעָה יַכְחִידֶנָּה תַּחַת לְשׁוֹנוֹ
13 יַחְמוֹל עָלֶיהָ וְלֹא יַעַזְבֶנָּה וְיִמְנָעֶנָּה בְּתוֹךְ חִכּוֹ
14 לַחְמוֹ בְּמֵעָיו נֶהְפָּךְ מְרוֹרַת פְּתָנִים בְּקִרְבּוֹ׃
15 חַיִל בָּלַע וַיְקִאֶנּוּ מִבִּטְנוֹ יֹרְשֶׁנּוּ אֵל׃
16 רֹאשׁ־פְּתָנִים יִינָק תַּהַרְגֵהוּ לְשׁוֹן אֶפְעֶה׃
17 אַל־יֵרֶא בִּפְלַגּוֹת נַחַל נַהֲרֵי דְּבַשׁ וְחֶמְאָה׃
18 מֵשִׁיב יְגָעוֹ לֹא יִבְלָע בְּחֵיל תְּמוּרָתוֹ לֹא יַעֲלֹס׃
19 כִּי רִצַּץ עָזַב דַּלִּים בַּיִת גָּזַל וְלֹא יִבְנֵהוּ׃
20a,21b כִּי| לֹא־יָדַע שָׂבְעָה בְּבִטְנוֹ ··· עַל־כֵּן לֹא־יָחִיל טוּבוֹ׃
22 בִּמְלֹאוֹת שִׂפְקוֹ יֵצַר לוֹ כָּל־יַד עָמָל תְּבֹאֶנּוּ׃
[23,25bβ&2 יְהוָה| לְמַלֵּא בִטְנוֹ יְשַׁלַּח־בּוֹ חֲרוֹן אַפּוֹ
וְיַמְטֵר עָלָיו אַמִּים וְלֹא יַחְמֹל׃

20 24&27 22b לֹא יִבְרַח מִנֵּשֶׁק בַּרְזֶל תַּחְלְפֵהוּ קֶשֶׁת נְחוּשָׁה׃
25 20 וַיֵּצֵא שֶׁלַח מִגֵּוֹה וּבָרָק מִמְּרֹרָתוֹ יַהֲלֹךְ׃
26,20b,21a כָּל־חֹשֶׁךְ טָמוּן לַחֲמוּדָו
תֹּאכְלֵם אֵשׁ לֹא־נֻפָּחָה לֹא יִמָּלֵט שָׂרִיד בְּאָהֳלוֹ׃
28 יֵעָרוּ יְסוֹדוֹת בֵּיתוֹ נִגָּרוֹת לָנֶצַח בְּיוֹם אַף אֵל׃
27 יְגַלּוּ שָׁמַיִם עֲוֹנוֹ וְאֶרֶץ מִתְקוֹמָמָה לוֹ׃

21 וַיַּעַן אִיּוֹב וַיֹּאמַר׃
2 שִׁמְעוּ שָׁמוֹעַ מִלָּתִי וּתְהִי־זֹאת תַּנְחוּמַתְכֶם׃
3 שָׂאוּנִי וְאָנֹכִי אֲדַבֵּר וְאַחַר דַּבְּרִי לֹא תַלְעִיגוּ׃
5 פְּנוּ־אֵלַי וְהָשַׁמּוּ וְשִׂימוּ יָד עַל־פֶּה׃
6 וְאִם זָכַרְתִּי וְנִבְהָלְתִּי וְאָחַז בְּשָׂרִי פַּלָּצוּת׃
7 מַדּוּעַ רְשָׁעִים יִחְיוּ עָתְקוּ גַּם־גָּבְרוּ חָיִל׃
8 זַרְעָם נָכוֹן עִמָּם וְצֶאֱצָאֵיהֶם לְעֵינֵיהֶם׃
9 בָּתֵּיהֶם שָׁלוֹם מִפָּחַד וְלֹא־שֵׁבֶט אֱלוֹהַּ עֲלֵיהֶם׃
10 שׁוֹרוֹ עִבֵּר וְלֹא יַגְעִל תְּפַלֵּט פָּרָתוֹ וְלֹא תְשַׁכֵּל׃
11 יְשַׁלְּחוּ כַצֹּאן עֲוִילֵיהֶם וְיַלְדֵיהֶם יְרַקֵּדוּן׃
12 יִשְׂאוּ בְּתֹף וְכִנּוֹר וְיִשְׂמְחוּ לְקוֹל עוּגָב׃
13 יְכַלּוּ בַטּוֹב יְמֵיהֶם וּבְרֶגַע שְׁאוֹל יֵחָתוּ׃
14 וַיֹּאמְרוּ לָאֵל סוּר מִמֶּנּוּ וְדַעַת דְּרָכֶיךָ לֹא חָפָצְנוּ׃
22 17b 21 1 וּמַה־יִּפְעַל שַׁדַּי לָנוּ כִּי־נַעַבְדֶנּוּ
וּמַה־נּוֹעִיל כִּי נִפְגַּע בּוֹ׃
16a,22 18a הֵן לֹא בְיָדָם טוּבָם וְהוּא מִלֵּא בָתֵּיהֶם טוֹב
21 16b עֲצַת רְשָׁעִים רָחֲקָה מֶנִּי׃
17 כַּמָּה| נֵר־רְשָׁעִים יִדְעָךְ וְיָבֹא עָלֵימוֹ אֵידָם

18b 24 חֲבָלִים יְחַלַּק בְּאַפּוֹ תִּקְלַל חֶלְקָתָם בָּאָרֶץ····
18 21 יִהְיוּ כְתֶבֶן לִפְנֵי רוּחַ וּכְמֹץ גְּנָבַתּוּ סוּפָה׃
19 אֱלוֹהַּ יִצְפֹּן לְבָנָיו אוֹנוֹ יְשַׁלֵּם אֵלָיו וְיֵדָע׃
20 יִרְאוּ עֵינָו כִּידוֹ וּמֵחֵמַת שַׁדַּי יִשְׁתֶּה׃
21 כִּי־מַה־חֶפְצוֹ בְּבֵיתוֹ אֲחָרָיו וּמִסְפַּר חֳדָשָׁיו חָצָצוּ׃
22 הַאֵל יְלַמֵּד דָּעַת וְהוּא רָמִים יִשְׁפּוֹט׃
23 זֶה יָמוּת בְּעֶצֶם תֻּמּוֹ כֻּלּוֹ שַׁלֵּאֲנַן וְשָׁלֵיו׃
24 עֲטִינָיו מָלְאוּ חָלָב וּמֹחַ עַצְמוֹתָיו יְשֻׁקֶּה׃
25 וְזֶה יָמוּת בְּנֶפֶשׁ מָרָה וְלֹא־אָכַל בַּטּוּבָה׃
26 יַחַד עַל־עָפָר יִשְׁכָּבוּ וְרִמָּה תְּכַסֶּה עֲלֵיהֶם׃
28 כִּי־תֹאמְרוּ אַיֵּה בֵּית־נָדִיב וְאֵיֵה| מִשְׁכְּנוֹת רְשָׁעִים׃
29 הֲלֹא שְׁאַלְתֶּם עוֹבְרֵי דָּרֶךְ וְאֹתֹתָם לֹא תְנַכֵּרוּ׃
30 כִּי לְיוֹם אֵיד יֵחָשֵׂךְ רָע לְיוֹם עֲבָרוֹת
18a 24 קַל־הוּא| עַל־פְּנֵי־מָיִם׃
22a וּמָשַׁךְ אַבִּיר בָּמָיו בְּכֹחוֹ יָקוּם
23 יִתֶּן־לוֹ לָבֶטַח וְיִשָּׁעֵן וְעֵינָיו יְהוָה עַל־דַּרְכֵיהֶם׃
31 21 וּמִי־יָגִיד עַל־פָּנָיו דַּרְכּוֹ וְהוּא־עָשָׂה מִי יְשַׁלֶּם־לוֹ׃
32a,33b וְהוּא לִקְבָרוֹת יוּבָל וַאֲחָרָיו כָּל־אָדָם יִמְשׁוֹךְ׃*
33a,32b מֻתְקוּ לוֹ רִגְבֵי נָחַל וְעַל־נְדִישׁ יִשְׁקוֹד׃
34 וְאֵיךְ תְּנַחֲמוּנִי הֶבֶל וּתְשׁוּבֹתֵיכֶם נִשְׁאַר־מָעַל׃
27 הַן יָדַעְתִּי מַחְשְׁבוֹתֵיכֶם וּמְזִמּוֹת עָלַי תַּחְמֹסוּ׃
1 24 מַדּוּעַ מִשַּׁדַּי לֹא־נִצְפְּנוּ עִתִּים וְיֹדְעָיו לֹא־חָזוּ יָמָיו׃
2 הַמָּה גְּבוּלוֹת יַשִּׂיגוּ עֵדֶר גָּזְלוּ וְרָעוּ׃
3 חֲמוֹר יְתוֹמִים יְנַהֲגוּ יַחְבְּלוּ שׁוֹר אַלְמָנָה׃
33c* וְלֹא־אַיִן מִסְפָּר

9 יִגְזְלוּ מִשַּׁד יָתוֹם וְעַל עָנִי יַחְבֹּלוּ׃
4 יַטּוּ אֶבְיוֹנִים מִדֶּרֶךְ יַחַד חָבְאוּ עַנְוֵי־אֶרֶץ׃
5 הֵן פְּרָאִים| בַּמִּדְבָּר יֵצְאוּ בְּפֶעָלָם
מְשַׁחֲרֵי לַטָּרֶף עֲרָבָה לוֹ (=לא) לֶחֶם לַנְּעָרִים׃
6 בַּשָּׂדֶה בְּלִילוֹ יִקְצֹרוּ וְכֶרֶם רָשָׁע יְלַקֵּשׁוּ׃
7 עָרוֹם יָלִינוּ מִבְּלִי לְבוּשׁ וְאֵין כְּסוּת בַּקָּרָה׃
8 מִזֶּרֶם הָרִים יִרְטָבוּ וּמִבְּלִי מַחְסֶה חִבְּקוּ־צוּר׃
10 עָרוֹם הִלְכוּ בְּלִי לְבוּשׁ וְרָעֵבִים נָשְׂאוּ עֹמֶר׃
11 בֵּין־שׁוּרֹתָם יַצְהִירוּ יָקְבִים דָּרְכוּ וַיִּצְמָאוּ׃*
13 הַמָּה| הָיוּ בְּמֹרְדֵי אוֹר לְא־הִכִּירוּ דְּרָכָיו
וְלֹא יָשָׁבוּ בְּנְתִיבֹתָיו׃
14 לְא אוֹר| יָקוּם רוֹצֵחַ יִקְטָל־עָנִי וְאָבְיוֹן
וּבַלַּיְלָה יְהַלֵּךְ גַּנָּב׃**
16 חָתַר בַּחשֶׁךְ בָּתִּים יוֹמָם חָתְמוּ־לָמוֹ לְא־יָדְעוּ אוֹר יַחְדָּו׃
17 בֹּקֶר לָמוֹ צַלְמָוֶת כִּי־יַכִּירוּ בַּלְהוֹת צַלְמָוֶת׃
12 מֵעִיר מֵתִים| יִנְאָקוּ וְנֶפֶשׁ חֲלָלִים תְּשַׁוֵּעַ
וֵאלוֹהַּ לְא־יָשִׂים תִּפְלָה׃

2* 30 גַּם־כֹּחַ יְדֵיהֶם לָמָּה לִי עֲלֵימוֹ אָבַד כֶּלַח׃
3 בְּחֶסֶר וּבְכָפָן גַּלְמוּד
הָעֹרְקִים צִיָּה.... שׁוֹאָה וּמְשֹׁאָה׃
4 הַקֹּטְפִים מַלּוּחַ עֲלֵי־שִׂיחַ וְשֹׁרֶשׁ רְתָמִים לַחְמָם׃
5 מִגַּבֵּתָם יְגֹרָשׁוּ יָרִיעוּ עָלֵימוֹ כַּגַּנָּב׃
6 בַּעֲרוּץ נְחָלִים לִשְׁכֹּן חוֹרֵי עָפָר וְכֵפִים׃
7 בֵּין־שִׂיחִים יְנָהָקוּ תַּחַת חָרוּל יִסָּפָחוּ׃
8 בְּנֵי־נָבָל גַּם־בְּנֵי בְלִי־שֵׁם נִבְזוּ מִן־הָאָרֶץ׃
15* 24 וְעֵין נֹאֵף| שָׁמְרָה נָשֶׁף לֵאמֹר לֹא־תְשׁוּרֵנִי עָיִן
וְסֵתֶר פָּנִים יָשָׂם׃

25 וְאִם־לֹא אֵפוֹ מִי יַכְזִיבֵנִי וְיָשֵׂם לְאַל מִלָּתִי׃

22 וַיַּעַן אֱלִיפַז הַתֵּימָנִי וַיֹּאמַר׃
3 הַחֵפֶץ לְשַׁדַּי כִּי תִצְדָּק וְאִם־בָּצַע כִּי־תַתֵּם דְּרָכֶיךָ׃
4 הֲמִיִּרְאָתְךָ יְכִחֲךָ יָבוֹא עִמְּךָ בַּמִּשְׁפָּט׃
5 הֲלֹא רָעָתְךָ רַבָּה וְאֵין־קֵץ לַעֲוֹנֹתֶיךָ׃
6 כִּי תַחְבֹּל אַחֶיךָ חִנָּם וּבִגְדֵי עֲרוּמִים תַּפְשִׁיט׃
7 לֹא־מַיִם עָיֵף תַּשְׁקֶה וּמֵרָעָב תִּמְנַע־לֶחֶם׃
8 וְאִישׁ זְרוֹעַ לוֹ הָאָרֶץ וּנְשׂוּא פָנִים יֵשֵׁב בָּהּ׃
9 אַלְמָנוֹת שִׁלַּחְתָּ רֵיקָם וּזְרֹעוֹת יְתוֹמִים תְּדֻכָּא׃
10 עַל־כֵּן סְבִיבוֹתֶיךָ פַּחִים וַיְבַהֶלְךָ פַּחַד פִּתְאֹם׃
11 אוֹרְךָ חָשַׁךְ לִרְאֹתָה וְשִׁפְעַת־מַיִם תְּכַסֶּךָּ׃
12 הֲלֹא־אֱלוֹהַּ גֹּבַהּ שָׁמַיִם וּרְאֵה רֹאשׁ כּוֹכָבִים כִּי־רָמּוּ׃
13 וְאָמַרְתָּ מַה־יָּדַע אֵל הַבְעַד עֲרָפֶל יִשְׁפּוֹט׃
14 עָבִים סֵתֶר־לוֹ וְלֹא יִרְאֶה וְחוּג שָׁמַיִם יִתְהַלָּךְ׃
15 הַאֹרַח עוֹלָם תִּשְׁמֹר אֲשֶׁר דָּרְכוּ מְתֵי־אָוֶן׃
16 אֲשֶׁר־קָמְטוּ בְלֹא־עֵת נָהָר יוּצַק יְסוֹדָם׃
27 13 זֶה| חֵלֶק אָדָם רָשָׁע מֵאֵל וְנַחֲלַת עָרִיץ מִשַּׁדַּי יִקָּחוּ׃
14 אִם־יִרְבּוּ בָנָיו לְמוֹ־חָרֶב וְצֶאֱצָאָיו לֹא יִשְׂבְּעוּ־לָחֶם׃
15 שְׂרִידָיו בַּמָּוֶת יִקָּבֵרוּ וְאַלְמְנָתָם לֹא תִבְכֶּינָה׃
16 אִם־יִצְבֹּר כֶּעָפָר כָּסֶף וְכַחֹמֶר יָכִין מַלְבּוּשׁ
17 יָכִין וְצַדִּיק יִלְבָּשׁ וְכֶסֶף נָקִי יַחֲלֹק׃
18 בָּנָה כָעָכָבִישׁ בֵּיתוֹ וּכְסֻכָּה עָשָׂה נֹצֵר׃
19 עָשִׁיר יִשְׁכַּב וְלֹא יֵאָסֵף עֵינָיו פָּקַח וְאֵינֶנּוּ׃
20 תַּשִּׂיגֵהוּ כַמַּיִם בַּלָּהוֹת לַיְלָה גְּנָבַתּוּ סוּפָה׃

21 יִשָּׂאֵהוּ קָדִים וְיֵלַךְ וִישַׂעֲרֵהוּ מִמְּקֹמוֹ׃
23 יִשְׂפֹּק עָלֵימוֹ כַּפֵּימוֹ וְיִשְׁרֹק עָלָיו מִמְּקֹמוֹ׃
19 22 יִרְאוּ צַדִּיקִים וְיִשְׂמָחוּ וְנָקִי יִלְעַג־לָמוֹ׃
20 אִם־לֹא נִכְחֲדוּ קָמֵינוּ וְיִתְרָם אָכְלָה אֵשׁ׃
21 הַסְכֶּן־נָא עִמּוֹ וּשְׁלָם בָּהֶם תְּבוֹאֲךָ טוֹבָה׃
22 קַח־נָא מִפִּיו תּוֹרָה וְשִׂים אֲמָרָיו בִּלְבָבֶךָ׃
23 אִם־תָּשׁוּב עַד־שַׁדַּי תִּכָּנַע תַּרְחִיק עַוְלָה מֵאֶהֱלֶךָ
24 וְשִׁית־עַל־עָפָר בָּצָר וּבְצוּר נְחָלִים אוֹפִיר
25 וְהָיָה שַׁדַּי בְּצָרֶיךָ וְכֶסֶף תּוֹעָפוֹת־לָךְ
26 כִּי־אָז עַל־שַׁדַּי תִּתְעַנָּג וְתִשָּׂא אֶל־אֱלוֹהַּ פָּנֶיךָ׃
27 תַּעְתִּיר אֵלָיו וְיִשְׁמָעֶךָ וּנְדָרֶיךָ תְשַׁלֵּם׃
28 וְתִגְזַר־אֹמֶר וְיָקָם לָךְ וְעַל־דְּרָכֶיךָ נָגַהּ אוֹר׃
29 . . . . וְשָׁח עֵינַיִם יִוָּשֵׁעַ׃
30 יְמַלֵּט אִישׁ נָקִי וְנִמְלַט בְּבֹר כַּפָּיו׃

27 וַיַּעַן אִיּוֹב וַיֹּאמַר׃
2 חַי־אֵל הֵסִיר מִשְׁפָּטִי וְשַׁדַּי הֵמַר נַפְשִׁי*
3 כִּי־כָל־עוֹד נִשְׁמָתִי בִי וְרוּחַ אֱלוֹהַּ בְּאַפִּי
4 אִם־תְּדַבֵּרְנָה שְׂפָתַי עַוְלָה וּלְשׁוֹנִי אִם־יֶהְגֶּה רְמִיָּה׃
5 חָלִילָה לִּי אִם־אַצְדִּיק אֶתְכֶם
עַד־אֶגְוָע לֹא־אָסִיר תֻּמָּתִי מִמֶּנִּי׃
6 בְּצִדְקָתִי הֶחֱזַקְתִּי וְלֹא אַרְפֶּה לֹא־יֶחֱרַף לְבָבִי מִיָּמָי׃
7 יְהִי כְרָשָׁע אֹיְבִי וּמִתְקוֹמְמִי כְעַוָּל׃
8 כִּי מַה־תִּקְוַת חָנֵף כִּי יְבַצַּע כִּי יֵשֶׁל אֱלוֹהַּ נַפְשׁוֹ׃

16* 23 וְאַל הַרַךְ לִבִּי וְשַׁדַּי הַבְהִילָנִי׃

2 31 וּמָה | חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרוֹמִים:
3 הֲלֹא־אֵיד לְעַוָּל וְנֵכָר לְפֹעֲלֵי אָוֶן:
9 27 הֲצַעֲקָתוֹ יִשְׁמַע | אֵל כִּי־תָבוֹא עָלָיו צָרָה:
10 אִם־עַל־שַׁדַּי יִתְעַנָּג יִקְרָא אֱלוֹהַּ בְּכָל־עֵת:
11 אוֹרֶה אֶתְכֶם מִי בְיַד־אֵל אֲשֶׁר עִם־שַׁדַּי לֹא אֲכַחֵד:
12 הֵן אַתֶּם כֻּלְּכֶם חֲזִיתֶם וְלָמָּה־זֶּה הֶבֶל תֶּהְבָּלוּ:
11 23 בַּאֲשֶׁר אֲחָזָה רַגְלִי דַּרְכּוֹ שָׁמַרְתִּי וְלֹא־אָט:
12 מִמִּצְוֹת שְׂפָתָיו וְלֹא אָמִישׁ בְּחֻקִּי צָפַנְתִּי אִמְרֵי־פִיו:
1 31 בְּרִית כָּרַתִּי לְעֵינָי וּמָה אֶתְבּוֹנֵן עַל־בְּתוּלָה:
14 29 צָדָק לָבַשְׁתִּי וַיִּלְבָּשֵׁנִי כִּמְעִיל וְצָנִיף מִשְׁפָּטִי:
15 עֵינַיִם הָיִיתִי לַעִוֵּר וְרַגְלַיִם לַפִּסֵּחַ אָנִי:
16 אָב אָנֹכִי לָאֶבְיוֹנִים וְרִב לֹא־יָדַעְתִּי אֶחְקְרֵהוּ:
17 וֲאֲשַׁבְּרָה מְתַלְעוֹת עַוָּל וּמִשִּׁנָּיו אַשְׁלִיךְ טָרֶף:
12 כִּי־אָמַלַּט עָנִי מְשׁוֹעֵ וְיָתוֹם לֹא־עֹזֵר לוֹ:
18 31 כִּי מִנְּעוּרַי גְּדָלַנִי כְּאָב וּמִבֶּטֶן אִמִּי אַנְחֵנוּ:
32 בַּחוּץ לֹא־יָלִין גֵּר דְּלָתַי לְאֹרַח אֶפְתָּח:
13 29 בִּרְכַּת אֹבֵד עָלַי תָּבֹא וְלֵב אַלְמָנָה אַרְנֵן:
5 31 אִם־הָלַכְתִּי עִם־שָׁוְא וַתָּחֶשׁ עַל־מִרְמָה רַגְלִי
7 אִם־תִּטֶּה אֲשֻׁרִי מִנִּי הַדָּרֶךְ וְאַחַר עֵינַי הָלַךְ לִבִּי
וּבְכַפַּי דָּבַק מאוּם
8 אָזְרָעָה וְאַחֵר יֹאכַל וְצֶאֱצָאַי יְשֹׁרָשׁוּ:
9 אִם־נִפְתָּה לִבִּי עַל־אִשָּׁה וְעַל־פֶּתַח רֵעִי אָרָבְתִּי
10 תִּטְחַן לְאַחֵר אִשְׁתִּי וְעָלֶיהָ יִכְרְעוּן אֲחֵרִים:
11 כִּי־הִיא זִמָּה וְעָוֹן פְּלִילִי
12a אֵשׁ הִיא עַד־אֲבַדּוֹן תֹּאכַל:

38 אִם־עָלַי אַדָּמָתִי תִזְעָק וְיַחַד תְּלָמֶיהָ יִבְכְּיוּן
39 אִם־כֹּחָהּ אָכַלְתִּי בְלִי־כָסֶף וְנֶפֶשׁ בְּעָלֶיהָ הִפָּחְתִּי
40 תַּחַת חִטָּה| יֵצֵא חוֹחַ וְתַחַת שְׂעֹרָה בָּאְשָׁה
12b וְכָל־תְּבוּאָתָהּ תְּשֹׁרֵשׁ:
13 אִם־אָמְאַס מִשְׁפַּט עַבְדִּי וַאֲמָתִי בְּרִבָם עִמָּדִי
15 הֲלֹא־בַבֶּטֶן עֹשַׂנִי עָשָׂהוּ וַיְכֻנֵנוּ בָּרֶחֶם אֶחָד
16 אִם־אֶמְנַע מֵחֵפֶץ דַּלִּים וְעֵינֵי אַלְמָנָה אֲכַלֶּה
17 וְאֹכַל פִּתִּי לְבַדִּי וְלֹא־אָכַל יָתוֹם מִמֶּנָּה
25 30 אִם־לֹא בָכִיתִי לְקֹשֵׁה־יוֹם עָגְמָה נַפְשִׁי לָאֶבְיוֹן
19 31 אִם אֶרְאֶה אוֹבֵד מִבְּלִי לְבוּשׁ וְאֵין כְּסוּת לָאֶבְיוֹן
20 אִם־לֹא בֵּרְכוּנִי חָלָצָו וּמִגֵּז כְּבָשַׂי יִתְחַמָּם
21 אִם־הֲנִיפוֹתִי עַל־יָתוֹם יָדִי כִּי־אֶרְאֶה בַשַּׁעַר עֶזְרָתִי
22 כְּתֵפִי מִשִּׁכְמָה תִפּוֹל וְאֶזְרֹעִי מִקָּנָה תִשָּׁבֵר:
24 אִם־שַׂמְתִּי זָהָב כִּסְלִי וְלַכֶּתֶם אָמַרְתִּי מִבְטַחִי
25 אִם־אֶשְׂמַח כִּי רַב חֵילִי וְכִי־כַבִּיר מָצְאָה יָדִי
26 אִם אֶרְאֶה אוֹר כִּי יָהֵל וְיָרֵחַ יָקָר הֹלֵךְ
27 וַיִּפְתְּ בַּסֵּתֶר לִבִּי וַתִּשַּׁק יָדִי לְפִי
28 גַּם־הוּא עָוֹן פְּלִילִי כִּי־כִחַשְׁתִּי לָאֵל מִמָּעַל
29 אִם־אֶשְׂמַח בְּפִיד מְשַׂנְאִי וְהִתְעֹרַרְתִּי כִּי־מְצָאוֹ רָע
30 וְלֹא נָתַתִּי לַחֲטֹא חִכִּי לִשְׁאֹל בְּאָלָה נַפְשׁוֹ
31 אִם־אָמְרוּ מְתֵי אָהֳלִי מִי־יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׂבָּע
33 אִם־כִּסִּיתִי כְאָדָם פִּשָׁעָי לִטְמוֹן בְּחִבְּי עֲוֹנִי
34 כִּי אֶעֱרוֹץ| הָמוֹן רַבָּה וּבוּז־מִשְׁפָּחוֹת יְחִתֵּנִי
וֶאֱדֹם לֹא־אֵצֵא פֶּתַח:
14 וּמָה אֶעֱשֶׂה כִּי־יָקוּם אֵל וְכִי־יִפְקֹד מָה אֲשִׁיבֶנּוּ:

23 כִּי פַחַד אֵל אֲתָה אֵלַי וּמִשְּׁאֵתוֹ לֹא אוּכָל׃
3 23 מִי־יִתֵּן יָדַעְתִּי וְאֶמְצָאֵהוּ אָבוֹא עַד־תְּכוּנָתוֹ
4 אֶעֱרְכָה לְפָנָיו מִשְׁפָּט וּפִי אֲמַלֵּא תּוֹכָחוֹת׃
5 אֵדְעָה מִלִּים יַעֲנֵנִי וְאָבִינָה מַה־יֹּאמַר לִי׃
6 הַבְּרֹב־כֹּחַ יָרִיב עִמָּדִי לֹא אַךְ־הוּא יָשֵׂם בִּי׃
7 שָׁם יָשָׁר נוֹכַח עִמּוֹ וַאֲפַלְּטָה לָנֶצַח מִשְׁפָּטִי׃
10 כִּי־יָדַע דַּרְכִּי וְעָמָדִי בְּחָנַנִי כַּזָּהָב אֵצֵא׃
4 31 הֲלֹא־הוּא יִרְאָה דְרָכָי וְכָל־צְעָדַי יִסְפּוֹר׃
35 מִי־יִתֵּן| שֹׁמֵעַ לִי הֵן תָּוִי שַׁדַּי יַעֲנֵנִי
וְסֵפֶר כָּתַב אִישׁ רִיבִי
36 אִם־לֹא עַל שִׁכְמִי אֶשָּׂאֶנּוּ אֶעְנְדֶנּוּ עֲטָרוֹת לִי׃
37 מִסְפַּר צְעָדַי אַגִּידֶנּוּ כְּמוֹ נָגִיד אֶקְרְבֶנּוּ׃
6 יִשְׁקְלֵנִי בְּמֹאזְנֵי־צֶדֶק וְיֵדַע אֱלוֹהַּ תֻּמָּתִי׃

1 25 וַיַּעַן בִּלְדַּד הַשּׁוּחִי וַיֹּאמַר׃
2 35 הַזֹּאת חָשַׁבְתָּ לְמִשְׁפָּט אָמַרְתָּ צִדְקִי מֵאֵל
3 כִּי־תֹאמַר מַה־יִּסְכָּן־לִי מֶה־אֵעִיל מֵחַטָּאתִי׃
6 אִם־חָטָאתָ מֶה־תִּפְעָל־בּוֹ וְרַבּוּ פְשָׁעֶיךָ מַה־תַּעֲשֶׂה־לּוֹ׃
7 אִם־צָדַקְתָּ מֶה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃
8 לְאִישׁ־כָּמוֹךָ רִשְׁעֶךָ וּלְבֶן־אָדָם צִדְקָתֶךָ׃
10b 34 חָלִלָה לָאֵל מֵרִשְׁעַ וּלְשַׁדַּי מֵעָוֶל׃
11 כִּי פֹעַל אָדָם יְשַׁלֶּם־לוֹ וּכְאֹרַח אִישׁ יַמְצִאֶנּוּ׃
12 אַף־אָמְנָם אֵל לֹא־יַרְשִׁיעַ חִנָּם וְשַׁדַּי לֹא־יְעַוֵּת מִשְׁפָּט׃
13b הַשָּׂם תֵּבֵל כֻּלָּהּ אַרְצָה וְכָל־אֲשֶׁר־בָּהּ
18 הָאֹמֵר לְמַלָּךְ בְּלִיָּעַל רָשָׁע אֶל־נְדִיבִים

19a-b אֲשֶׁר לְאִ־נָשָׂא| פְּנֵי שָׂרִים וְלֹא נִכַּר־שׁוֹעַ לִפְנֵי־דָל*
30 מַמְלִךְ אָדָם חָנֵף מִקֹּשֵׁי עָם:
14 אִם־יַחְפֹּץ יָשִׁיב אֵלָיו רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף**
25bα 24a וְהָפַךְ כַּבִּירִים לֹא יָדָעוּ
20c וְיָסֵד אֲבִירִים לֹא בְיָד
24b וַיַּעֲמֵד אֲחֵרִים תַּחְתָּם:
20a,25bβ,20b רָגַע| יָמוּתוּ וַחֲצוֹת לַיְלָה יִדָּכְאוּ וַיַּעֲבֹרוּ:
20bα,25aα,26a יְגֻעֲשׁוּ עָם כִּי יַכִּירוּ חָתַת:
28 לָבוֹא אֵלָיו צַעֲקַת־דָּל וְשַׁוְעַת עֲנִיִּים יִשְׁמָע
35 9 מֵרֹב עֲשׁוּקִים יַזְעִיקוּ יְשַׁוְּעוּ מִזְּרוֹעַ רַבִּים:***
34 21(G),25aβ כִּי־הוּא יִרְאֶה עֹשֵׁי עַוְלָה וְאֵין נִסְתָּר מִמֶּנּוּ מַעֲבֵדֵיהֶם:
22 אֵין חֹשֶׁךְ וְאֵין צַלְמָוֶת לְהִסָּתֶר שָׁם פֹּעֲלֵי אָוֶן:
35 14 אַף כִּי־תֹאמַר לֹא תְשׁוּרֶנּוּ דִּין לְפָנָיו וּתְחוֹלַל לוֹ:
34 23 כִּי לֹא עַל־אִישׁ יָשִׂים לָהֲלֹךְ אֶל־אֵל בַּמִּשְׁפָּט:
29 וְהוּא יַשְׁקִט| וּמִי יַרְשִׁיעַ וַיַּסְתֵּר פָּנִים
וְעַל־גּוֹי וְעַל־אָדָם יַחַד וּמִי יוֹכִיחֶנּוּ:
36 23 מִי־פָקַד עָלָיו דַּרְכּוֹ וּמִי־אָמַר פָּעַלְתָּ עַוְלָה:
34 16 וְאִם־בִּינָה שִׁמְעָה זֹאת הַאֲזִינָה לְקוֹל מִלָּי:
17(G) .....****
36 5a(G) דָּע נָא כִּי־אֵל לֹא יִמְאַס תֹּם
17(G) וְלֹא יְגָרַע מְצַדִּיק מִשְׁפָּט:

* 19c בָּי־מַעֲשֵׂה יָדָיו כֻּלָּם:
** 15 יִגְוַע כָּל־בָּשָׂר יָחַד וְאָדָם עַל עָפָר יָשׁוּב:
*** 13 שָׁם יִצְּעָקוּ. . . . מִפְּנֵי גְּאוֹן רָעִים:

**** Ἴδε σοι οὐκ οἶει τὸν μισοῦντα ἄνομα καὶ τὸν ὀλλύντα τοὺς πονηροὺς αἰώνιον εἶναι δίκαιον.

15 יְחַלֵּץ עָנִי מִצָּר וְיִגֶל בְּעָנְיוֹ אָזְנוֹ׃

חנף | 13 35 אַךְ־שַׁוְעַת חָנֵף לֹא־יִשְׁמַע | אַל וְשַׁדַּי לֹא יַצִּילֶנּוּ׃

12b(G) 36 כִּי־לֹא חָפְצוּ דַעַת אֱלֹהִים

27b 34 וְכָל־דְּרָכָיו לֹא הִשְׂכִּילוּ׃*

13 36 אַף כִּי־יִוָּסְרוּ לֹא יָשִׂימוּ אֶל־לֵב לֹא יְשַׁוְּעוּ כִּי אֲסָרָם

10 35 וְלֹא אָמְרוּ אַיֵּה אֱלוֹהַּ עֹשֵׂינוּ נֹתֵן זְמִירוֹת בַּלָּיְלָה׃

14 36 תָּמֹת בַּנֹּעַר נַפְשָׁם וְחַיָּתָם בַּקְּדֵשִׁים׃

16 וְאַף הֲסִיתְךָ רַחַב לֹא־מוּצַק תַּחְתֶּיהָ וְנַחַת שֻׁלְחָנְךָ מָלֵא דָשֶׁן׃

17 וְדִין רָשָׁע מָלֵאתָ דִּין וּמִשְׁפָּט יִתְמֹכוּ׃

. . . . . .

21 הִשָּׁמֶר אַל־תֵּפֶן אֶל־אָוֶן כִּי עַל־זֶה בֹּחַרְתָּ מֵעֹנִי׃

24 זְכֹר כִּי־תַשְׂגִּיא פָּעֳלוֹ אֲשֶׁר שֹׁרְרוּ אֲנָשִׁים׃

25 כָּל־אָדָם חָזוּ־בוֹ אֱנוֹשׁ יַבִּיט מֵרָחוֹק׃

22 הֶן־אֵל יַשְׂגִּיב בְּכֹחוֹ מִי כָמֹהוּ מוֹרֶא׃

27a,28 כִּי יְגָרַע נִטְפֵּי־מָיִם יִרְעֲפוּ עֲלֵי | אָדָם רָב׃

31 כִּי־בָם יָזוּן עַמִּים יִתֶּן־אֹכֶל לְמַכְבִּיר׃

6 37 כִּי לַשֶּׁלֶג | יֹאמַר הֱוֵא אָרֶץ

7 בְּיַד־כָּל־אָדָם יַחְתּוֹם לָדַעַת כָּל־אֱנוֹשׁ מַעֲשֵׂהוּ׃

8 וַתָּבוֹא חַיָּה בְמוֹ־אָרֶב וּבִמְעוֹנֹתֶיהָ תִשְׁכֹּן׃**

9 מֵחַדְרֵי תֵימָן תָּבוֹא סוּפָה וּמִמְּזָרִים קָרָה׃

10 מִנִּשְׁמַת־אֵל יִתֵּן־קָרַח וְרֹחַב מַיִם בְּמוּצָק׃

14 הַאֲזִינָה זֹאת עֲמֹד וְהִתְבּוֹנֵן | נִפְלְאוֹת אֵל׃

15 הֲתֵדַע בְּשׂוּם־אֱלוֹהַּ עֲלֵיהֶם חֹק וְהוֹפִיעַ אוֹר עֲנָנוֹ׃

27a* 34 אֲשֶׁר עַל־כֵּן סָרוּ מֵאַחֲרָיו

33** 36 יַגִּיד עַת לְמִקְנֶה יֵדְעוּ מְקוֹם מְעוֹנָה׃

16 הֲתֵדַע עַל־מִפְלְשֵׂי־עָב מִפְלְאוֹת תְּמִים דֵּעִים
17 אֲשֶׁר בְּגָדֶיךָ חַמִּים בְּהַשְׁקִט אֶרֶץ מִדָּרוֹם׃
18 תַּרְקִיעַ עִמּוֹ לִשְׁחָקִים חֲזָקִים כְּרְאִי מוּצָק׃
36 28 b(G) הָעֵל כָּל־אֵלֶּה לֹא תִתְמַהּ רוּחֲךָ וְנֶהְפַּךְ לִבְּךָ בְּקִרְבֶּךָ׃
35 5 הַבֵּט שָׁמַיִם וּרְאֵה וְשׁוּר שְׁחָקִים גָּבְהוּ מִמֶּךָּ׃
37 24 לָכֵן יְרֵאוּהוּ אֲנָשִׁים יִרְאוּ כָּל־חַכְמֵי־לֵב׃
25 2 הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃
3 הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ׃
4 וּמַה־יִּצְדַּק אֱנוֹשׁ עִם־אֵל וּמַה־יִּזְכֶּה יְלוּד אִשָּׁה׃
5 הֵן עַד־יָרֵחַ וְלֹא יָאהֵיל וְכוֹכָבִים לֹא־זַכּוּ בְעֵינָיו׃
6 אַף כִּי־אֱנוֹשׁ רִמָּה וּבֶן־אָדָם תּוֹלֵעָה׃
24 24 רוֹמּוּ מְעַט | וְאֵינָם וְהֻמְּכוּ כַּכֹּל יִקָּפְצוּן
וּכְרֹאשׁ שִׁבֹּלֶת יִמָּלוּ׃
19 צִיָּה גַּם־חֹם יִגְזְלוּ מֵימֵי־שֶׁלֶג שְׁאוֹל חָטָאוּ׃
20 יִשְׁכָּחֵהוּ רֶחֶם | מְתָקוֹ רֻמֹּה עוֹד לֹא־יִזָּכֵר
וַתִּשָּׁבֵר כָּעֵץ עַוְלָה׃

26 1 (231) וַיַּעַן אִיּוֹב וַיֹּאמַר׃
23 2 אָמְנָם יָדַעְתִּי כִּי־מִידוֹ מוּסָרִי יָדוֹ כָּבְדָה עַל־אַנְחָתִי׃
26 2 מֶה־עָזַרְתָּ לְלֹא־כֹחַ הוֹשַׁעְתָּ זְרוֹעַ לֹא־עֹז׃
3 מַה־יָּעַצְתָּ לְלֹא חָכְמָה וְתֻשִׁיָּה לָרֹב הוֹדָעְתָּ׃
4 אֶת־מִי הִגַּדְתָּ מִלִּים וְנִשְׁמַת־מִי יָצְאָה מִמֶּךָּ׃
37 1 אַף־לְזֹאת יֶחֱרַד לִבִּי וְיִתַּר מִמְּקוֹמוֹ
2 אֶשְׁמַע שָׁמוֹעַ בְּרֹגֶז קֹלוֹ וְהֶגֶה מִפִּיו יֵצֵא׃
36 26a, 37 5b הֶן־אֵל שַׂגִּיא עֹשֶׂה גְדֹלוֹת וְלֹא נֵדָע

26b 36 מִסְפַּר שָׁנָיו לֹא חֵקֶר׃
27b,28a יָזֹק מָטָר לְאַדּוֹ אֲשֶׁר יִזְּלוּ שְׁחָקִים׃
29 אַף מִי יָבִין מִפְּלַשֵּׂי־עָב תִּשְׁאוֹת סֻכָּתוֹ׃
30 הֵךְ פָּרַשׂ עָלָיו אֵדוֹ וְרַאשֵׁי הַיָּרִים כִּסָּה׃
32 עַל כַּפַּיִם כִּסָּה אוֹר וַיְצַו עָלֶיהָ בְּמַפְגִּיעַ׃
3 37 תַּחַת־כָּל־הַשָּׁמַיִם יְשָׁרֵהוּ וְאוֹרוֹ עַל־כַּנְפוֹת הָאָרֶץ׃
4a-b.5 אַחֲרָיו יִשְׁאַג־קוֹל יַרְעֵם אַל בְּקוֹל גְּאוֹנוֹ׃
4c,6b וְלֹא יְעֻקַּב מְטַר גֶּשֶׁם כִּי־יִשְׁמַע קוֹלוֹ מְטָרוֹת
גֶּשֶׁם יָעֹז׃
11 אַף־בָּרָק יַטְרִיחַ עָב יָפִיץ עֲנַן אוֹרוֹ׃
12 וְהוּא מְסִבּוֹת| מִתְהַפֵּךְ בְּתַחְבּוּלֹתָו
לִפְעֹל כֹּל אֲשֶׁר יְצַוֵּהוּ| עַל־פְּנֵי תֵבֵל אַרְצָה
13 אִם־לְשֵׁבֶט אִם־לְחַסֶד יַמְצִאֵהוּ׃
21–22 וְעַתָּה| לֹא רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים
וְרוּחַ עָבְרָה מְצָפוֹן וַתִּטַּהֲרֵם זָהָב יֵאָתֶה
עַל־אֱלוֹהַּ נוֹרָא הוֹד׃
6 26 עָרוֹם שְׁאוֹל נֶגְדּוֹ וְאֵין כְּסוּת לַאֲבַדּוֹן׃
7 נֹטֶה צָפוֹן עַל־תֹּהוּ תֹּלֶה אֶרֶץ עַל־בְּלִימָה׃
8 צֹרֵר מַיִם בְּעָבָיו וְלֹא־נִבְקַע עָנָן תַּחְתָּם׃
9 מְאַחֵז פְּנֵי־כִסֵּה פָּרַשׂ עָלָיו עֲנָנוֹ׃
10 חָק חָג עַל־פְּנֵי־מָיִם עַד־תַּכְלִית אוֹר עִם־חֹשֶׁךְ׃
11 עַמּוּדֵי שָׁמַיִם יְרוֹפָפוּ וְיִתְמְהוּ מִגַּעֲרָתוֹ׃
5 הָרְפָאִים יְחוֹלָלוּ מִתַּחַת מַיִם וְשֹׁכְנֵיהֶם׃
12 בְּכֹחוֹ רָגַע הַיָּם וּבִתְבוּנָתוֹ מָחַץ רָהַב׃
13 בְּרוּחוֹ שָׁמַיִם שִׁפְרָה חֹלְלָה יָדוֹ נָחָשׁ בָּרִחַ׃

14 הֶן־אֵלֶּה | קְצוֹת דְּרָכָו וּמַה־שֵּׁמֶץ דָּבָר נִשְׁמַע־בּוֹ
וְרַעַם גְּבוּרֹתָו מִי יִתְבּוֹנָן:
23 37 שַׁדַּי לֹא־מְצָאנֻהוּ
שַׂגִּיא־כֹחַ וּמִשְׁפָּט וְרֹב־צְדָקָה לֹא יְעַנֶּה:
8 23 הֵן קֶדֶם אֵהָלֵךְ וְאֵינֶנּוּ וְאָחוֹר וְלֹא־אָבִין לוֹ:
9 שְׂמֹאול בְּעָשְׂתִּיו וְלֹא־אֶחֱזֶה אֵעֱטֹף יָמִין וְלֹא אֶרְאֶה:
20 37 הֲיְסֻפַּר אִם סִפֵּר אֲדַבֵּר לֹי אִם־אָמַר אִישׁ כִּי יְבֻלָּע
אָדָם אֲקֹרִיב וַאֲחַשֶּׁה:
13 23 וְהוּא בְּאֶחָד עָלַי וּמִי יְשִׁיבֶנּוּ וְנַפְשׁוֹ אִוְּתָה וַיַּעַשׂ:
14 כִּי יַשְׁלִים חֻקִּי וְכָהֵנָּה רַבּוֹת עִמּוֹ:
15(H-G) עַל־כֵּן מִפָּנָיו אֶבָּהֵל כִּי לֹא יָדַעְתִּי מַדּוּעַ הַכְאֵב בָּא עָלַי
אֶתְבּוֹנֵן וְאֶפְחַד מִמֶּנּוּ:
17 נִצְמַתִּי מִפְּנֵי־חֹשֶׁךְ וּמֵאֹפֶל כִּסָּה פָנָי:
1 28 כִּי יֵשׁ לַכֶּסֶף מוֹצָא וּמָקוֹם לַזָּהָב יָזֹקּוּ:
2 בְּרֶזֶל מֵעָפָר יֻקָּח וְאֶבֶן יָצוּק נְחוּשָׁה:
3 קֵץ | אָדָם שָׂם לַחשֶׁךְ וּלְכָל־תַּכְלִית הוּא חוֹקֵר אֶפֶל וְצַלְמָוֶת:
4 פָּרַץ נָחַל מֵעִם גָּר הַנִּשְׁכָּחִים מִנִּי־רָגֶל דָּלוּ מֵאֱנוֹשׁ נָעוּ:
5 גְּלוּ אֶרֶץ מִמֶּנָּה יֵצֵא־לָחֶם וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ:
6 מְקוֹם־סַפִּיר אֲבָנֶיהָ וַעֲפַרְת זָהָב בִּנְתִיבוֹתֶיהָ:
7 נָתִיב לֹא־יְדָעוֹ עָיִט וְלֹא שְׁזָפַתּוּ עֵין אַיָּה:
8 לֹא־הֶדְרִיכוּהוּ בְּנֵי־שָׁחַץ לְא־עָדָה עָלָיו שָׁחַל:
9 בַּחַלָמִישׁ שָׁלַח יָדוֹ הָפַךְ מִשֹּׁרֶשׁ הָרִים:
10 בְּצוּרוֹת יְאֹרִים בִּקַּע וְכָל־יְקָר רָאֲתָה עֵינוֹ:
11 מַבְכֵּי נְהָרוֹת חָבַשׁ וְתַעֲלֻמָה יֹצִא אוֹר:

12 וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃
13 לֹא־יָדַע אֱנוֹשׁ עֶרְכָּהּ וְלֹא תִמָּצֵא בְּאֶרֶץ הַחַיִּים׃
21 וְנֶעְלָמָה מֵעֵינֵי כָל־חָי וּמֵעוֹף הַשָּׁמָיִם נִסְתָּרָה׃
14 תְּהוֹם אָמַר לֹא בִי־הִיא וְיָם אָמַר אַיִן עִמָּדִי׃
22 אֲבַדּוֹן וָמָוֶת אָמְרוּ בְאָזְנֵינוּ שָׁמַעְנוּ שִׁמְעָהּ׃
23 אֱלֹהִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ׃
24 כִּי־הוּא לִקְצוֹת־הָאָרֶץ יַבִּיט תַּחַת כָּל־הַשָּׁמָיִם יִרְאֶה׃
25 לַעֲשׂוֹת לָרוּחַ מִשְׁקָל וּמַיִם תִּכֵּן בְּמִדָּה
26 בַּעֲשֹׂתוֹ לַמָּטָר חֹק וְדֶרֶךְ לַחֲזִיז קֹלוֹת
27 אָז רָאָהּ וַיְסַפְּרָהּ הֱכִינָהּ וְגַם חֲקָרָהּ׃
28 וַיֹּאמֶר | לָאָדָם הֵן יִרְאַת יְהוָה הִיא חָכְמָה וְסוּר מֵרַע בִּינָה׃

38 ……וַיַּעַן יְהוָה …… מִן | הַסְּעָרָה וַיֹּאמַר׃
2(G) מִי זֶה | מַעְלִים עֵצָה מִנִּי הֲחוֹשֵׁךְ מִלִּים בְּלִבּוֹ יַסְתִּירֵם מֶמֶּנִּי׃
2 40 הֲרֵב עִם־שַׁדַּי יָסוּר מוֹכִיחַ אֱלוֹהַּ יַעֲנֶנּוּ׃
3 38 אֱזָר־נָא כְגֶבֶר חָלָצֶיךָ וְאֶשְׁאָלְךָ וְהוֹדִיעֵנִי׃
4 אֵיפֹה הָיִיתָ בְּיָסְדִי־אָרֶץ הַגֶּד אִם־יָדַעְתָּ בִינָה׃
5 מִי־שָׂם מְמַדֶּיהָ כִּי תֵדָע אוֹ מִי־נָטָה עָלֶיהָ קָּו׃
6 עַל־מָה אֲדָנֶיהָ הָטְבָּעוּ אוֹ מִי־יָרָה אֶבֶן פִּנָּתָהּ
7 בְּרָן־יַחַד כּוֹכְבֵי בֹקֶר וַיָּרִיעוּ כָּל־בְּנֵי אֱלֹהִים׃
8 מִי סָךְ בִּדְלָתַיִם יָם בְּגִיחוֹ מֶרֶחֶם יֵצֵא

15* וְלֹא־יִתַּן סְגוֹר תַּחְתֶּיהָ וְלֹא יִשָּׁקֵל כֶּסֶף מְחִירָהּ׃
16 לֹא תֵסָלֶה בְּכֶתֶם אוֹפִיר בְּשֹׁהַם יָקָר וְסַפִּיר׃
17 לֹא יַעַרְכֶנָּה זָהָב וּזְכוּכִית וּתְמוּרָתָהּ כְּלִי־פָז׃
18 רָאמוֹת וְגָבִישׁ לֹא יִזָּכֵר וּמָשְׁךְ חָכְמָה מִפְּנִינִים׃
19 לֹא יַעַרְכֶנָּה פִּטְדַת־כּוּשׁ בְּכֶתֶם טָהוֹר לֹא תְסֻלֶּה׃

9 בְּשׁוֹמִי עָנָן לְבֻשׁוֹ וַעֲרָפֶל חֲתָלָתְוֹ
10 וָאֶשְׁבֹּר עָלָיו חֹק וָאָשִׂים בְּרִיחַ וּדְלָתָיִם
11 וָאֹמַר עַד־פֹּה תָּבוֹא וְלֹא תֹסִיף וּפֹא יָשִׁית בְּגֵאוֹן גַּלֶּיךָ׃
12 הֲמִיָּמֶיךָ צִוִּיתָ בֹּקֶר יְדַעְתָּה שַׁחַר מְקוֹמוֹ
13 לֶאֱחֹז בְּכַנְפוֹת הָאָרֶץ וְיִנָּעֲרוּ כוֹכָבִים מִמֶּנָּה׃
14 תִּתְהַפֵּךְ כְּחֹמֶר חוֹתָם וְתִתְיַצְּבוּ כְּמוֹ לְבוּשׁ׃
16 הֲבָאתָ עַד־נִבְכֵי־יָם וּבְחֵקֶר תְּהוֹם הִתְהַלָּכְתָּ׃
17 הֲנִגְלוּ לְךָ שַׁעֲרֵי־מָוֶת וְשַׁעֲרֵי צַלְמָוֶת תִּרְאֶה׃
18 הִתְבַּנַּנְתָּ עַד־רַחֲבֵי־אָרֶץ הַגֶּד אִם־יָדַעְתָּ כֻּלָּהּ׃
19 אֵי־זֶה הַדֶּרֶךְ יִשְׁכָּן־אוֹר וְחֹשֶׁךְ אֵי־זֶה מְקוֹמוֹ
20 כִּי תָקָחֶנּוּ אֶל־גְּבוּלוֹ וְכִי תָבִיאָנוּ נְתִיבוֹת בֵּיתוֹ׃
21 יָדַעְתָּ כִּי־אָז תִּוָּלֵד וּמִסְפַּר יָמֶיךָ רַבִּים׃
22 הֲבָאתָ אֶל־אֹצְרוֹת שֶׁלֶג וְאוֹצְרוֹת בָּרָד תִּרְאֶה
23 אֲשֶׁר חָשַׂכְתִּי לְעֶת־צָר לְיוֹם קְרָב וּמִלְחָמָה׃
24 אֵי־זֶה הַדֶּרֶךְ יֵחָלֵק רוּחַ קָדִים עָלֵי־אָרֶץ׃
25 מִי־פִלַּג לַשֶּׁטֶף תְּעָלָה וְדֶרֶךְ לַחֲזִיז קֹלוֹת
26 לְהַמְטִיר עַל־אֶרֶץ לֹא־אִישׁ מִדְבָּר לֹא־אָדָם בּוֹ
27 לְהַשְׂבִּיעַ שֹׁאָה וּמְשֹׁאָה וּלְהַצְמִיחַ מִצְאַ דֶּשֶׁא׃
28 הֲיֵשׁ־לַמָּטָר אָב אוֹ מִי־הוֹלִיד אֶגְלֵי־טָל׃
29 מִבֶּטֶן מִי יָצָא הַקֶּרַח וּכְפֹר שָׁמַיִם מִי יְלָדוֹ
30 כָּאֶבֶן מַיִם יִתְחַבָּאוּ וּפְנֵי תְהוֹם יִתְלַכֵּדוּ׃
31 הֲתִקְשֹׁר מַעֲדַנּוֹת כִּימָה אוֹ־מְשִׁכוֹת כְּסִיל תְּפַתֵּחַ׃
32 הֲתֹצִיא מַזָּרוֹת בְּעִתּוֹ וְעַיִשׁ עַל־בָּנֶיהָ תַנְחֵם׃
33 הֲיָדַעְתָּ חֻקּוֹת שָׁמָיִם אִם־תָּשִׂים מִשְׁטָרוֹ בָּאָרֶץ׃
15a וְיִמָּנַע מְכוֹנְנִים אָרֹם׃

34 הֲתָרִים לָעָב קוֹלֶךָ וְשִׁפְעַת־מַיִם תְּכַסֶּךָּ׃
35 הַתְשַׁלַּח בְּרָקִים וְיֵלְכוּ וְיֹאמְרוּ לְךָ הִנֶּנוּ׃
36 מִי־שָׂת בַּטֻּחוֹת חָכְמָה אוֹ מִי־נָתַן לַשֶּׂכְוִי בִינָה׃
37 מִי־יִסַּפֵּר שְׁחָקִים בְּחָכְמָה וְנִבְלֵי שָׁמַיִם מִי יַשְׁכִּיב
38 בְּצָקֶת עָפָר לַמּוּצָק וּרְגָבִים יִדָּבֵקוּ׃
39 הֲתָצוּד לְלָבִיא טָרֶף וְחַיַּת כְּפִירִים תְּמַלֵּא
40 כִּי יָשְׁחוּ בַמְּעוֹנוֹת יֵשְׁבוּ בַסֻּכָּה לְמוֹ אֹרֶב׃
41 מִי יָכִין לָעֹרֵב צֵידוֹ כִּי־יְלָדָו אֶל־אֵל יְשַׁוֵּעוּ
יִתְעוּ לִבְלִי־אֹכֶל׃

39 הֲיָדַעְתָּ עֵת לֶדֶת יַעֲלֵי־סָלַע חֹלַל אַיָּלוֹת תִּשְׁמֹר׃
2 תִּסְפּוֹר יְרָחִים תְּמַלֶּאנָה וְיָדַעְתָּ עֵת לְדָתֶנָה׃
3 תִּכְרַעְנָה תְּפַלַּחְנָה חֲבָלֵיהֶם תְּשַׁלַּחְנָה׃
4 יַחְלְמוּ בְנֵיהֶם יִרְבּוּ בַבָּר יֵצְאוּ וְלֹא־שָׁבוּ לָמוֹ׃
5 מִי־שִׁלַּח פֶּרֶא חָפְשִׁי וּמֹסְרוֹת עָרוֹד מִי פִתֵּחַ
6 אֲשֶׁר־שַׂמְתִּי עֲרָבָה בֵיתוֹ וּמִשְׁכְּנוֹתָיו מְלֵחָה׃
7 יִשְׂחַק לַהֲמוֹן קִרְיָה תְּשֻׁאוֹת נוֹגֵשׂ לֹא יִשְׁמָע׃
8 יָתוּר הָרִים מִרְעֵהוּ וְאַחַר כָּל־יָרוֹק יִדְרוֹשׁ׃
9 הֲיֹאבֶה רֵים עָבְדֶךָ אִם־יָלִין עַל־אֲבוּסֶךָּ׃
10 הַתִּקְשָׁר בְּתָלָם בַּעֲבוֹת אִם־יְשַׂדֵּד עֲמָקִים אַחֲרֶיךָ׃
11 הַתִּבְטַח־בּוֹ כִּי־רַב כֹּחוֹ וַתַּעֲזֹב אֵלָיו יְגִיעֶךָ׃
12 הַתַּאֲמִין בּוֹ כִּי־יָשִׁיב זַרְעֶךָ וְגָרְנְךָ יֶאֱסֹף׃
19 הֲתִתֵּן לַסּוּס גְּבוּרָה הֲתַלְבִּישׁ צַוָּארוֹ רַעְמָה׃
20 הֲתַרְעִישֶׁנּוּ כָּאַרְבֶּה הוֹד נַחְרוֹ אֵימָה׃
21 יַחְפֹּר בָּעֵמֶק וְיָשִׂישׂ בְּכֹחַ יֵצֵא לִקְרַאת נָשֶׁק׃
22 יִשְׂחַק לְפַחַד וְלֹא יֵחָת וְלֹא־יָשׁוּב מִפְּנֵי־חָרֶב׃

עָלָיו תִּרְנֶה אַשְׁפָּה לַהַב חֲנִית וְכִידוֹן: 23
בְּרַעַשׁ וְרֹגֶז יְגַמֶּא־אָרֶץ וְלֹא יַאֲמִין כִּי־יִנָּשְׁמַע קוֹל שׁוֹפָר: 24
בְּדֵי שָׁפָר | יֹאמַר הָאֲח וּמֵרָחוֹק יָרִיחַ מִלְחָמָה 25
רַעַם שָׂרִים וּתְרוּעָה:
הֲמִבִינָתְךָ יַאֲבַר־נֵץ יִפְרֹשׂ כְּנָפָו לְתֵימָן: 26
אִם־עַל־פִּיךָ יַגְבִּיהַּ נָשֶׁר וְכִי יָרִים קִנּוֹ 27
סֶלַע יִשְׁכֹּן וְיִתְלַנָּן עַל־שֶׁן־סֶלַע וּמְצוּדָה: 28
מִשָּׁם חָפַר אֹכֶל לְמֵרָחוֹק עֵינָיו יַבִּיטוּ: 29
וְאָפְרֹחָיו יְעַלְעוּ־דָם וּבַאֲשֶׁר חֲלָלִים שָׁם הוּא: 30
וְאִם זְרוֹעַ כָּאֵל | לָךְ וּבְקוֹל כָּמֹהוּ תַּרְעֵם 40 9
עֲדֵה־נָא גָּאוֹן וָגָבַהּ וְהוֹד וְהָדָר תִּלְבָּשׁ: 10
הָפֵץ עֲבְרוֹת אַפֶּךָ הַכְנַע כָּל־גֵּאֶה וְהַשְׁפִּילֵהוּ: 11,12aβ
וּזְרוֹעַ רָמָה תִּשְׁבֹּר וַהֲדֹךְ רְשָׁעִים תַּחְתָּם: 38 15b,40 12b
טָמְנֵם בֶּעָפָר יָחַד פְּנֵיהֶם חֲבוֹשׁ בַּטָּמוֹן: 13
וַגַּם־אֲנִי אוֹדֶךָּ כִּי־תוֹשִׁיעַ לְךָ יְמִינֶךָ: 14

וַיַּעַן יְהוָה אֶת־אִיּוֹב מִן סְעָרָה וַיֹּאמַר: 6
אַל־תִּמְאַס מוּסָרִי . . . . . * 8(G)
וַיַּעַן אִיּוֹב אֶת־יְהוָה וַיֹּאמַר: 40 3 (42 1)
הֵן קַלֹּתִי מָה אֲשִׁיבֶךָּ יָדִי שַׂמְתִּי לְמוֹ־פִי: 40 4
אַחַת דִּבַּרְתִּי וְלֹא אֶשְׁנֶה וּשְׁתַּיִם וְלֹא אוֹסִיף: 5
יָדַעְתִּי | כִּי־כֹל תּוּכָל וְלֹא־יִבָּצֵר מִמְּךָ מְאוּמָה: 42 2
מִי זֶה | מַעְלִים עֵצָה מִמְּךָ הַחוֹשֵׁךְ מִלִּים בְּלִבּוֹ 3
יְסֻתָּרֵם מִמֶּךָּ

* *μὴ ἀποποιοῦ μου τὸ κρίμα.*
οἴει δέ με ἄλλως σοι κεχρηματικέναι ἢ ἵνα ἀναφανῇς δίκαιος.

מִי הַגֶּדְתִּי לִי דַּעַת וְלֹא אָבִין נִפְלָאוֹת מִמֶּנִּי וְלֹא אֵדָע:
5 לְשֶׁמַע אֹזֶן שְׁמַעְתִּיךְ וְעַתָּה עֵינִי רָאֲתָךְ:
6 עַל־כֵּן אֶמָּאֵס וְנִחַמְתִּי עַל־עָפָר וָאֵפֶר:
7 וַיְהִי אַחַר דִּבֶּר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר יְהוָה אֶל־אֱלִיפַז
הַתֵּימָנִי חָרָה אַפִּי בְךָ וּבִשְׁנֵי רֵעֶיךָ כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כְּעַבְדִּי
8 אִיּוֹב: וְעַתָּה קְחוּ־לָכֶם שִׁבְעָה־פָרִים וְשִׁבְעָה אֵילִים וּלְכוּ אֶל־
עַבְדִּי אִיּוֹב וְהַעֲלִיתֶם עוֹלָה בַּעַדְכֶם וְאִיּוֹב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם
כִּי אִם־פָּנָיו אֶשָּׂא לְבִלְתִּי עֲשׂוֹת עִמָּכֶם נְבָלָה כִּי לֹא דִבַּרְתֶּם אֵלַי
9 נְכוֹנָה כְּעַבְדִּי אִיּוֹב: וַיֵּלְכוּ אֱלִיפַז הַתֵּימָנִי וּבִלְדַּד הַשּׁוּחִי וְצֹפַר
הַנַּעֲמָתִי וַיַּעֲשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶם יְהוָה וַיִּשָּׂא יְהוָה אֶת־פְּנֵי אִיּוֹב:
11 וַיָּבֹאוּ אֵלָיו כָּל־אֶחָיו וְכָל־אַחְיֹתָיו וְכָל־יֹדְעָיו לְפָנִים וַיֹּאכְלוּ עִמּוֹ
לֶחֶם בְּבֵיתוֹ וַיָּנֻדוּ לוֹ וַיְנַחֲמוּ אֹתוֹ עַל כָּל־הָרָעָה אֲשֶׁר הֵבִיא יְהוָה
עָלָיו וַיִּתְּנוּ־לוֹ אִישׁ קְשִׂיטָה אַחַת וְאִישׁ נֶזֶם זָהָב אֶחָד:

נוספת אליהוא

32 1 וַיִּשְׁבְּתוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה מֵעֲנוֹת אֶת־אִיּוֹב כִּי הוּא צַדִּיק
2 בְּעֵינָיו: וַיִּחַר אַף | אֱלִיהוּא בֶּן־בַּרַכְאֵל הַבּוּזִי מִמִּשְׁפַּחַת רָם בְּאִיּוֹב
3 חָרָה אַפּוֹ עַל־צַדְּקוֹ נַפְשׁוֹ מֵאֱלֹהִים: וּבִשְׁלֹשֶׁת רֵעָיו חָרָה אַפּוֹ עַל
4 אֲשֶׁר לֹא־מָצְאוּ מַעֲנֶה וַיַּרְשִׁיעוּ אֶת־הָאֱלֹהִים: וֶאֱלִיהוּ חִכָּה לְהָשִׁיב
5 אֶת־אִיּוֹב בְּדָבָרִים כִּי זְקֵנִים־הֵמָּה מִמֶּנּוּ לְיָמִים: וַיַּרְא אֱלִיהוּא כִּי
אֵין מַעֲנֶה בְּפִי שְׁלֹשֶׁת הָאֲנָשִׁים וַיִּחַר אַפּוֹ:
6 וַיַּעַן | אֱלִיהוּא בֶן־בַּרַכְאֵל הַבּוּזִי וַיֹּאמַר
צָעִיר אֲנִי לְיָמִים וְאַתֶּם יְשִׁישִׁים
עַל־כֵּן זָחַלְתִּי וָאִירָא | מֵחַוֹת דַּעִי אֶתְכֶם:
7 אָמַרְתִּי יָמִים יְדַבֵּרוּ וְרֹב שָׁנִים יֹדִיעוּ חָכְמָה:
8 אָכֵן רוּחַ־הִיא בֶּאֱנוֹשׁ וְנִשְׁמַת שַׁדַּי תְּבִינֵם:
9 לֹא רַבִּים יֶחְכָּמוּ וּזְקֵנִים יָבִינוּ מִשְׁפָּט:
15 חַתּוּ לֹא־עָנוּ עוֹד הֶעְתִּיקוּ מֵהֶם מִלִּים:
16 וְהוֹחַלְתִּי כִּי־לֹא יְדַבֵּרוּ כִּי עָמְדוּ לֹא־עָנוּ עוֹד:
10 לָכֵן אָמַרְתִּי שִׁמְעוּ־לִי
17(10b) אַעֲנֶה אַף־אֲנִי חֶלְקִי אֲחַוֶּה דֵּעִי אַף־אֲנִי:
11 הֵן הוֹחַלְתִּי | לְדִבְרֵיכֶם אָזִין עַד תְּבוּנֹתֵיכֶם
12 עַד־תַּחְקְרוּן מִלִּים וְעֲדֵיכֶם אֶתְבּוֹנָן
וְהִנֵּה אֵין לְאִיּוֹב מוֹכִיחַ עוֹנֶה אֲמָרָיו מִכֶּם:
13 פֶּן־תֹּאמְרוּ מָצָאנוּ חָכְמָה אֵל יִדְּפֶנּוּ לֹא־אִישׁ:
14 אֲנִי אֶעֱרֹךְ אֵלָיו מִלִּים וּבְאִמְרֵיכֶם לֹא אֲשִׁיבֶנּוּ:
18 כִּי מָלֵתִי מִלִּים הֱצִיקַתְנִי רוּחַ בִּטְנִי:

19 הִנֵּה בִטְנִי כְּיַיִן לֹא־יִפָּתֵחַ כְּאֹבוֹת חֲדָשִׁים יִבָּקֵעַ׃
20 אֲדַבְּרָה וְיִרְוַח־לִי אֶפְתַּח שְׂפָתַי וְאֶעֱנֶה׃
21 אַל־נָא אֶשָּׂא פְנֵי־אִישׁ וְאֶל־אָדָם לֹא אֲכַנֶּה׃
22 כִּי לֹא יָדַעְתִּי אֲכַנֶּה כִּמְעַט יִשָּׂאֵנִי עֹשֵׂנִי׃
2 34 שִׁמְעוּ חֲכָמִים מִלָּי וְיֹדְעִים הַאֲזִינוּ לִי׃
3 כִּי־אֹזֶן מִלִּים תִּבְחָן וְחֵךְ יִטְעַם לוֹ אֹכֶל׃
4 מִשְׁפָּט נִבְחֲרָה־לָּנוּ נֵדְעָה בֵינֵינוּ מַה־טּוֹב׃
7 מִי־גֶבֶר כְּאִיּוֹב יִשְׁתֶּה־לַּעַג כַּמָּיִם
8 וְאָרַח לְחֶבְרָה עִם־פֹּעֲלֵי אָוֶן וְלָלֶכֶת עִם־אַנְשֵׁי־רֶשַׁע׃
5 כִּי־אָמַר אִיּוֹב צָדַקְתִּי וְאֵל הֵסִיר מִשְׁפָּטִי
6 עַל־מִשְׁפָּטִי אֲכַזֵּב אָנוּשׁ חִצִּי בְלִי פָשַׁע׃
9 כִּי־אָמַר לֹא יִסְכָּן־גָּבֶר בִּרְצֹתוֹ עִם־אֱלֹהִים׃
10a,3 לָכֵן אַנְשֵׁי לֵבָב יֹאמְרוּ לִי וְגֶבֶר חָכָם שֹׁמֵעַ לִי
35 אִיּוֹב לֹא־בְדַעַת יְדַבֵּר וּדְבָרָיו לֹא בְהַשְׂכִּיל׃*
36 אֲבָל יִבָּחֵן אִיּוֹב עַד־נֶצַח עַל־תְּשֻׁבֹת בְּאַנְשֵׁי־אָוֶן׃
37 כִּי יֹסִיף עַל־חַטָּאתוֹ פֶשַׁע בֵּינֵינוּ יִסְפּוֹק
וְיָרֶב אֲמָרָיו לָאֵל׃
1 33 וְאוּלָם שְׁמַע־נָא אִיּוֹב מִלָּי וְכָל־דְּבָרַי הַאֲזִינָה׃**
2 הִנֵּה־נָא פָּתַחְתִּי פִי דִּבְּרָה לְשׁוֹנִי בְחִכִּי׃
2 36 כַּתַּר־לִי זְעֵיר וַאֲחַוֶּךָּ כִּי־עוֹד לִי לֶאֱלוֹהַּ מִלִּים׃
3 אֶשָּׂא דֵעִי לְמֵרָחוֹק וּלְפֹעֲלִי אֶתֵּן־צֶדֶק׃
4 כִּי־אָמְנָם לֹא־שֶׁקֶר מִלָּי תְּמִים דֵּעוֹת עִמָּךְ׃
3 33 יְשָׁר לִבִּי אֲמָרַי וְדַעַת שְׂפָתַי בָּרוּר מִלֵּלוּ׃

16* 35 וְאִיּוֹב הָבֶל יִפְצֶה־פִּיהוּ בִּבְלִי־דַעַת מִלִּים יַכְבֵּר׃
31** 33 הַקְשֵׁב אִיּוֹב שְׁמַע־לִי הַחֲרֵשׁ וְאָנֹכִי אֲדַבֵּר׃

5 אִם־תּוּכַל הֲשִׁיבֵנִי עָרְכָה לְפָנַי הִתְיַצָּבָה:*
6 הֵן־אֲנִי כְּמוֹךָ עָשֵׁנִי אֵל מֵחֹמֶר קֹרַצְתִּי גַּם־אֲנִי:**
7 הִנֵּה אֵימָתִי לֹא תְבַעֲתֶךָּ וְכַפִּי עָלֶיךָ לֹא־יִכְבָּד:
8 אַךְ אָמַרְתָּ בְאָזְנַי וְקוֹל מִלִּים אֶשְׁמָע:
9 זַךְ אֲנִי בְלִי פָּשַׁע חַף אָנֹכִי וְלֹא עָוֹן לִי:
10 הֵן תְּנוּאוֹת עָלַי יִמְצָא יַחְשְׁבֵנִי לְאוֹיֵב לוֹ:
11 יָשֵׂם בַּסַּד רַגְלָי יִשְׁמֹר כָּל־אָרְחֹתָי:
13 מַדּוּעַ אֵלָיו רַיבוֹתָ כִּי־כָל־דְּבָרָיו לֹא יַעֲנֶה:
12 הֵן־זֹאת לֹא צָדַקְתָּ אֶעֱנְךָ כִּי־יִרְבֶּה אֱלוֹהַּ מֵאֱנוֹשׁ:
5 36 הָרְאֵל כַּבִּיר כֹּחַ · · ·
6 לֹא־יְחַיֶּה רָשָׁע וּמִשְׁפַּט עֲנִיִּים יִתֵּן:
21 34 כִּי־עֵינָיו עַל־דַּרְכֵי־אִישׁ וְכָל־צְעָדָיו יִרְאֶה:
7 36 לֹא־יִגְרַע מִצַּדִּיק עֵינָיו
וְאֶת־מְלָכִים לַכִּסֵּא וַיּוֹשִׁבֵם לָנֶצַח וַיִּגְבָּהוּ:
8 וְאִם־אֲסוּרִים בַּזִּקִים יִלָּכְדוּן בְּחַבְלֵי־עֹנִי
9 וַיַּגֶּד לָהֶם פָּעָלָם וּפִשְׁעֵיהֶם כִּי יִתְגַּבֵּרוּ:
14 33 כִּי בְאַחַת יְדַבֶּר־אֵל וּבִשְׁתַּיִם לֹא יְשׁוּרֶנָּה
15, 16bβ בַּחֲלוֹם| חָזְיוֹן לַיְלָה בִּנְפֹל תַּרְדֵּמָה עַל־אֲנָשִׁים
בִּתְנוּמוֹת עַלִּי מִשְׁכָּב יְחַתֵּם:
16, 36 10 וַיְגַל אָזְנָם וַיֶּאֱמָר כִּי־יָשׁוּבוּן מֵאָוֶן
17 33 לְהָסִיר אָדָם מִמַּעֲשֵׂהוּ וּמִגֵּוָה גֶּבֶר יַטֶּה:
18 יַחְשֹׂךְ נַפְשׁוֹ מִנִּי־שָׁחַת וְחַיָּתוֹ מֵעֲבֹר בְּשָׁאוֹל:
11 36 אִם־יִשְׁמְעוּ וְיַעֲבֹדוּ יְכַלּוּ יְמֵיהֶם בַּטּוֹב

*32 33 אִם־יֵשׁ מִלִּים הֲשִׁיבֵנִי דַּבֵּר כִּי־חָפַצְתִּי צַדֶּקְךָ:
**4 33 רוּחַ־אֵל עָשָׂתָנִי וְנִשְׁמַת שַׁדַּי תְּחַיֵּנִי:

וּשְׁנֵיהֶם בַּנְּעִימִים׃

12 וְאִם־לֹא יִשְׁמְעוּ בִּשְׁאוֹל יַעֲבֹרוּ וְיִגְוְעוּ בִּבְלִי דֶעֶת׃

19 33 אוֹ הוּכַח בְּמַכְאוֹב עַל־מִשְׁכָּבוֹ וְרִיב עֲצָמָיו אֵתָן

20 וְזִהֲמָה חַיָּתוֹ לֶחֶם וְנַפְשׁוֹ מַאֲכַל תַּאֲוָה׃

21 יִכֶל בְּשָׂרוֹ מֵרֹאִי וְשֻׁפּוּ עֲצְמֹתָיו לֹא רֻאוּ׃

22 וַתִּקְרַב לַשַּׁחַת נַפְשׁוֹ וְחַיָּתוֹ לְמוֹ מָוֶת

23(G) . . . . . *

31 34 כִּי אֶל־אֱלוֹהַּ אָמַר נָשָׂאתִי לֹא אֶחְבֹּל׃

32 אִם־חָטָאתִי אַתָּה הֹרֵנִי אִם־עָוֶל דִּבַּרְתִּי לֹא אֹסִיף

24 33 וַיְחֻנֶּנּוּ וַיֹּאמֶר פְּדֵאהוּ מֵרֶדֶת שַׁחַת מָצָאתִי כֹפֶר׃

25 רֻטַּפַשׁ בְּשָׂרוֹ מִנֹּעַר יָשׁוּב לִימֵי עֲלוּמָיו׃

26 יֶעְתַּר אֶל־אֱלוֹהַּ׀ וַיִּרְצֵהוּ וַיַּרְא פָּנָיו בִּתְרוּעָה

27 וַיָּשֶׁב לֶאֱנוֹשׁ צִדְקָתוֹ׃ יָשֹׁר׀ עַל־אֲנָשִׁים וַיֹּאמֶר

חָטָאתִי וְיָשָׁר הֶעֱוֵיתִי וְאֵל לֹא שִׁוָּה לִי כַּעֲוֹנִי׃

28 פָּדָה נַפְשִׁי מֵעֲבֹר בַּשָּׁחַת וְחַיָּתִי בְּאוֹר תִּרְאֶה׃

29 הֶן־כָּל־אֵלֶּה יִפְעַל־אֵל פַּעֲמַיִם שָׁלֹשׁ עִם־גָּבֶר

30 לְהָשִׁיב נַפְשׁוֹ מִנִּי־שָׁחַת לֵאוֹר בְּאוֹר הַחַיִּים׃

* ἐὰν ὦσιν χίλιοι ἄγγελοι Θανατηφόροι, εἷς αὐτῶν οὐ μὴ τρώσῃ αὐτόν. ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι πρὸς Κύριον, ἀναγγείλῃ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν, τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ.

נוספות אחרות

13 39 כְּנַף־רְנָנִים נֵעֶלְתָּה אִם־אֶבְרָה חֲסִידָה וְנֹצָה׃
14 כִּי־תַעֲזֹב לָאָרֶץ בֵּיצֶיהָ וְעַל עָפָר תְּחַמֵּם׃
15 וַתִּשְׁכַּח כִּי־רֶגֶל תְּזוּרָהּ וְחַיַּת הַשָּׂדֶה תְּדוּשֶׁהָ׃
16 הַקְשַׁיחַ בָּנֶיהָ לִלֹא־לָהּ לְרִיק יְגִיעָהּ בְּלִי פָחַד׃
17 כִּי־הִשָּׁהּ אֱלוֹהַּ חָכְמָה וְלֹא חָלַק לָהּ בַּבִּינָה׃
18 כָּעֵת בֹּא מֹרִים תְּמַהֵר תִּשְׂחַק לַסּוּס וּלְרֹכְבוֹ׃

15 40 הִנֵּה־נָא בְהֵמוֹת אֲשֶׁר עָשִׂיתִי עִמָּךְ חָצִיר כַּבָּקָר יֹאכֵל׃
16 הִנֵּה־נָא כֹחוֹ בְמָתְנָיו וְאוֹנוֹ בִּשְׁרִירֵי בִטְנוֹ׃
17 יַחְפֹּץ זְנָבוֹ כְּמוֹ־אָרֶז גִּידֵי פַחְדָּו יְשֹׂרָגוּ׃
18 עַצְמָיו אֲפִיקֵי נְחֹשֶׁה גְּרָמָיו כְּמְטִיל בַּרְזֶל׃
19 הוּא רֵאשִׁית דַּרְכֵי־אֵל · · · ·
20 כִּי־בוּל הָרִים יִשְׂאוּ־לוֹ וְכָל־חַיַּת הַשָּׂדֶה יְשַׂחֲקוּ־שָׁם׃
21 תַּחַת־צֻאֲלִים יִשְׁכָּב בְּסֵתֶר קָנֶה וּבִצָּה׃
22 יְסֹכְכוּ צֻאֲלִים צִלְלוֹ יְסָבְּבוּ עַרְבֵי־נָחַל׃
23 הַן יַעְשֹׁק נָהָר לֹא יָחְפּוֹז יִבְטַח כִּי־יָגִיחַ יַרְדֵּן אֶל־פִּיהוּ׃
24 · · · יִקָּחֶנּוּ · · · יִנָּקֵב־אֵף׃

25 40 תִּמְשֹׁךְ לִוְיָתָן בְּחַכָּה וּבְחֶבֶל תַּשְׁקִיעַ לְשֹׁנוֹ׃
26 הֲתָשִׂים אַגְמֹן בְּאַפּוֹ וּבְחוֹחַ תִּקֹּב לֶחֱיוֹ׃
27 הֲיַרְבֶּה אֵלֶיךָ תַּחֲנוּנִים אִם־יְדַבֶּר אֵלֶיךָ רַכּוֹת׃
28 הֲיִכְרֹת בְּרִית עִמָּךְ תִּקָּחֶנּוּ לְעֶבֶד עוֹלָם׃
29 הֲתְשַׂחֶק־בּוֹ כַּצִּפּוֹר וְתִקְשְׁרֶנּוּ לְנַעֲרוֹתֶיךָ׃

30 יִכְרוּ עָלָיו חַבָּרִים יֶחֱצוּהוּ בֵּין כְּנַעֲנִים:
31 הַתְמַלֵּא בְשָׂכוֹת עוֹרוֹ וּבְצִלְצַל דָּגִים רֹאשׁוֹ:
32 שִׂים־עָלָיו כַּפֶּךָ זְכֹר מִלְחָמָה אַל־תּוֹסֵף:
1 41 הֶן־תּוֹחַלְתּוֹ נִכְזָבָה הֲגַם אֶל־מַרְאָיו יָטֶל:
2 לֹא־אַכְזָר כִּי יְעִירֶנּוּ וּמִי הוּא לְפָנַי יִתְיַצָּב:
3 מִי הִקְדִּימוֹ וַיְשַׁלֵּם תַּחַת כָּל־הַשָּׁמָיִם לִי הוּא:
4 לֹא־אַחֲרִישׁ בַּדָּיו וּדְבַר־גְּבוּרוֹת וְחִין עֶרְכּוֹ:
5 מִי־גָלָה פְּנֵי לְבוּשׁוֹ בְּכֶפֶל סִרְיֹנוֹ מִי יָבוֹא:
6 דַּלְתֵי פָנָיו מִי פִתָּח סְבִיבוֹת שִׁנָּיו אֵימָה:
7 גַּאֲוָה אֲפִיקֵי מָגִנִּים סָגוּר חוֹתָם צָר:
8 אֶחָד בְּאֶחָד יִגָּשׁוּ וְרוּחַ לֹא־יָבוֹא בֵּינֵיהֶם:
9 אִישׁ־בְּאָחִיהוּ יִדָּבָקוּ יִתְלַכָּדוּ וְלֹא יִתְפָּרֵדוּ:
10 עֲטִישָׁתָיו תָּהֶל אוֹר וְעֵינָיו כְּעַפְעַפֵּי־שָׁחַר:
11 מִפִּיו לַפִּידִים יַהֲלֹכוּ כִּידוֹדֵי אֵשׁ יִתְמַלָּטוּ:
12 מִנְּחִירָיו יֵצֵא עָשָׁן כְּדוּד נָפוּחַ וְאֹגֶם:
13 נַפְשׁוֹ גֶּחָלִים תְּלַהֵט וְלַהַב מִפִּיו יֵצֵא:
14 בְּצַוָּארוֹ יָלִין עֹז וּלְפָנָיו תָּדוֹץ דְּאָבָה:
15 מַפְלֵי בְשָׂרוֹ דָּבְקוּ יָצוּק עָלָיו בַּל־יִמּוֹט:
16 לִבּוֹ יָצוּק כְּמוֹ־אָבֶן וְיָצוּק כְּפֶלַח תַּחְתִּית:
17 מִשְּׂאֵתוֹ יָגוּרוּ אֵלִים מִשְׁבָּרִים יִתְחַטָּאוּ:
18 מַשִּׂיגֵהוּ חֶרֶב בְּלִי תָקוּם חֲנִית מַפָּע וְשִׁרְיָה:
19 יַחְשֹׁב לְתֶבֶן בַּרְזֶל לְעֵץ רָקָבוֹן נְחוּשָׁה:
20 לֹא יַבְרִיחֶנּוּ בֶּן־קֶשֶׁת לְקַשׁ נֶהְפְּכוּ־לוֹ אַבְנֵי קָלַע:
21 כְּקַשׁ נֶחְשְׁבוּ תוֹתָח וַיִּשְׂחַק לְרַעַשׁ כִּידוֹן:
22 תַּחְתָּיו חַדּוּדֵי חָרֶשׂ יֵרַפַּד חָרוּץ עֲלֵי־טִיט:

23 יַרְתִּיחַ כַּסִּיר מְצוּלָה יָם יָשִׂים כַּמֶּרְקָחָה׃
24 אַחֲרָיו יָאִיר נָתִיב יַחְשֹׁב תְּהוֹם לְשֵׂיבָה׃
25 אֵין עֲלֵי־עָפָר מָשְׁלוֹ הֶעָשׂוּ לִבְלִי־חָת׃
26 כָּל־גָּבֹהַּ יִרְאֶה אֹתוֹ הוּא מֶלֶךְ עַל־כָּל־בְּנֵי־שָׁחַץ׃

החלק העברי נסדר בדפוס
ניו היברו פרעסס
פילאדעלפיא

APPENDIX

THE ELIHU INTERPOLATION

32. 1 As these three men ceased to answer Job, because he was righteous in his own eyes, 2 The wrath of Elihu ben Barachel the Buzite, of the tribe of Ram, was kindled: his wrath was kindled against Job, because he declared himself righteous before God[1]; 3 And also against his three friends his wrath was kindled, because they had not found an answer and thus had condemned God.[2] 4 Now Elihu had waited with answering Job,[3] because they were older than he. 5 But when Elihu saw that there was no answer in the mouth of the three men, his wrath was kindled.

6 And Elihu ben Barachel the Buzite answered and said:
I am young in years, while ye are hoary old men;
Wherefore I held back, and was afraid
To show you what I know.

7 I said, Let age speak,
Let those advanced in years reveal wisdom.

8 But of a truth, it is the mind in man,
The breath of the Almighty in him that giveth him understanding.[4]

[1] The *Pi"el saddĕqū* is declarative; it was, in fact, so understood by the Greek and Vulg.

[2] According to Rabbinic tradition, the present reading *'Ijjōb* is *Tiqqun Soferim* (correction by the scribes) for original *ha'ĕlōhīm*.

[3] Insert, in accordance with Gk., *lehashīb* before *'eth 'Ijjōb* (Duhm).

[4] The qualificative *be'ĕnōsh* is to be construed both with *rŭh* and *nishmath*.

9 It is not those old in years[1] that are wise,
Nor the elders that have proper understanding.[2]
15 They are confounded, they answer no more,
Their speech hath deserted them.
16 And shall I wait, because they speak not,
Because they stay silent and answer no more?
10 *a* Therefore I say, Harken to me,
17 (10 *b*) I will also say my share, I will show what I know.
11, 12 Behold, I waited for your words, I listened for your wisdom,[3]
I looked to you to search out what to say.
But behold, there is none to refute Job,
None among you ready to answer[4] his words.
13 Beware lest ye say, We have explored wisdom's *depths*,
God may vanquish him, not man.
14 I will direct arguments against him,
But I will not answer him with your words.
18 For I am full of words,
The spirit within me constraineth me.
19 My bosom is as wine which hath no vent,
Like skins filled with new wine,[5] it is ready to burst.
20 I will speak that I may have relief,
I will open my lips and answer.
21 I will not respect persons,
Nor will I give flattering titles to any man;
22 For I know not how to give flattery —
Else would my Maker soon carry me off.
34. 2 Hear my words, ye wise men,
Give ear unto me, ye men of knowledge!

[1] Read, in accordance with the versions, *rab jamīm*, as many have emended.
[2] *mishpat* is adverbial accusative.
[3] *'āzīn*, *etc.*, is a circumstantial clause.
[4] Both *mōkīh* and *'ōnæ* are potential participles.
[5] Cf. Cant. 7. 14.

3 For the ear discerneth words,
And the palate tasteth food.
4 Let us choose the right course,
Let us agree on what is good.
7 Where is another man like Job,
Who drinketh up scoffing like water,
8 Who goeth in company with the workers of iniquity,
And walketh with wicked men?
5 For Job hath said, I am righteous,
But God hath robbed me of my right;
6 Notwithstanding my uprightness, I am made out to be infamous,
A deadly shaft hath pierced me though I am without guilt.
9 Yea, he hath said, It profiteth a man not
That he should find his delight in God.
10 *a*, 34 Therefore, men of understanding will say unto me,
Yea, every wise man that heareth me:[1]
35 Job speaketh without knowledge,
His words are without wisdom.[2]
36 Verily, Job hath been afflicted to the uttermost
Because of his answering like the wicked;
37 For unto his sin he addeth rebellion,
He clappeth his hands at us[3] and multiplieth his words against God.
33. 1 Howbeit, Job, hear my speech
And harken to all my words.[4]
2 Behold, I have opened my mouth,
The tongue in my mouth now speaketh.

[1] An indication that vv. 34ff. originally followed v. 9 is found in v. 10 *a*, which is made up of the opening and concluding words of v. 34, the original *shōme'ă* of the latter being changed to *shim'ū*.

[2] 35. 16 is a variant: Job openeth his mouth in vanity
And multiplieth words without knowledge.

[3] That is, in derision, cf. 27. 23.

[4] V. 31 is probably a variant: Mark well, Job, harken to me!
Hold thy peace, and I will speak!

36. 2 Suffer me a while, and I will show thee knowledge,
For I have yet somewhat to say on God's behalf.[1]
3 I draw my knowledge from the distant past,[2]
I will set forth the righteousness of my Maker.
4 Truly, my words have no deception in them,
One perfect in knowledge is before thee.

33. 3 . . . . . .
My lips speak sincerely.[3]
5 If thou canst, answer me,
Stand forth, oppose me![4]
33 If not, listen thou unto me,
Be silent, and I will teach thee wisdom.
6 Behold, God created me even as He did thee,
I also am formed of the clay.[5]
7 My terror need not affright thee,
And my hand will not be heavy upon thee.[6]
8 Surely, thou hast said in my hearing,
I have heard thee say in plain words:
9 I am clean, without transgression,
I am innocent, there is no iniquity in me.
10 Lo, He findeth pretexts for proceeding against me,
He holdeth me for his enemy.

[1] Insert, in accordance with Gk., *lī* after *'ōd*.

[2] *I.e.* from traditional lore; as to *merahōq* meaning "distant past," cf. Is. 22. 11, 25. 1, 37. 26.

[3] The rest of the verse is evidently corrupt. Evidence, that 33. 3 originally was the continuation of 36. 4 is found in Gk. 36. 4 ἐρῶ ἐπ' ἀληθείας. The remainder of Gk. 36. 4 is as uncertain as the first part of Heb. 33. 3.

[4] V. 32 is a variant: If thou hast anything to say, answer me,
Speak, for I desire to justify thee.

[5] The customary translations of v. 6 *a* are all grammatically impossible. The half verse is unquestionably corrupt. The original reading has been preserved by Vulg., *Ecce, et me sicut et te fecit Deus*, the Hebrew of which read: *hen 'anī kĕmōka 'asanī 'ēl*. Additional proof of this reading may be seen in the variant v. 4: The spirit of God hath made me,
The breath of the Almighty hath given me life.

[6] Read in accordance with Gk., *kappī*, as commonly emended.

11 He hath put my feet in the stocks,
He keepeth close watch on all my ways.
13 Wherefore dost thou charge against Him
That He giveth not account of His matters?
12 Behold, I answer thee, Thou art not right in this,
For God is greater than man.
36. 5 Lo, God is mighty in strength

. . . . . .

6 He preserveth not the life of the wicked,
But meteth out justice to the afflicted;
34. 21 For His eyes are upon the ways of men,
And He beholdeth all their steps.
36. 7 He withdraweth not his eyes from the righteous,
But with kings upon the throne
He setteth them forever and they are exalted.
8 And if they be bound in fetters,
Be held in the cords of affliction,
9 Then, He showeth them their deeds
And their transgressions — that they have vaunted their power.
33. 14 For God speaketh once,
Yea, twice, though man heedeth it not:
15, and last word of 16
In a dream, in a vision of the night,
When deep sleep falleth upon men,
When on their couches they lie in slumber, He frighteneth them.[1]
16, 36. 10. Then He openeth their ears to instruction,[2]
And commandeth that they return from evil,

[1] Instead of *jahtom*, vocalize, in accordance with Gk. Vet. Lat. and Syr., *jĕḥittem* (Bickel and many others).

[2] In 33. 16 *ūbĕmōsaram*, which is questioned by a number of scholars, is a corruption of *lamūsar*; the half verse, being identical with 36. 10 *a*, furnishes evidence that 36. 8–12 was originally combined with 33. 14ff.

33. 17 That He may turn men from *their evil* doing
And make a man to give up his pride;[1]
18 He seeketh to save their souls from the pit,
Their lives from going down to Sheol.[2]
36. 11 If they harken and serve *Him*,
They will complete their days in prosperity
And their years in comfort.
12 But if they harken not, they will go down to Sheol,[3]
And they will die without knowledge *of God*.
33. 19 Or He chastiseth him[4] with sickness in bed,
With ceaseless suffering of his body,
20 So that food is loathsome[5] to him,
And dainty meat abhorrent to his soul;
21 His flesh is so wasted that it cannot be seen,
And his bones are laid bare, that used not to be visible;
22 His soul draweth near to the pit,
His life cometh nigh unto death[6]:
23 If there were surrounding him
Messenger . . . a thousand, . . .
To proclaim before man . . .[7]

[1] Read *ūmigewa geber jattē*.

[2] Read, on the ground of Syr. *bishĕ'ōla*. [3] As in 33. 18, read *bishĕ'ōla*.

[4] Read, in accordance with Gk. Vulg. and Syr., *'ō jōkīḥennū* (Nichols and Beer-K).

[5] Read *wĕzihama* (Duhm and others).

[6] Read, in accordance with the versions, *lĕmō maweth*, as many scholars have emended.

[7] There has been a good deal of futile discussion among Biblical scholars as to whether or not Elihu believed in angelic intercession. The fact is, the reading of the present Hebrew is due entirely to text corruption. It is an interesting illustration of the strange transformation which ancient texts have sometimes undergone. The original text has been preserved by the Greek and reads:

Even if there were a thousand death-carrying messengers,
Not one of them should harm him,
If with sincere heart he would seek to return to God,
If he would proclaim before men his guilt,
Would confess his folly.

34. 31 If he would say unto God,[1] Forgive, I will not offend
any more;
32 If I have sinned,[2] make Thou it known to me,
If I have spoken [3] iniquity, I will do it no more;
33. 24 Then would *God* be gracious unto him, and would say,
Deliver him from going down to the pit,
I have accepted a ransom;
25 His flesh would become softer than a child's,
He would return to the days of his youth.
26 Then would he confess unto God that He had been gracious
unto him,
So that he saw His face with joy;
And that He restored unto man his righteousness.
27 *And* before men he would sing and say,
I did sin and did pervert that which was right,
Yet God hath not requited me according to my sinfulness;[4]
28 He hath delivered my soul from going down to the pit,
And my life beholdeth the light.
29 Lo, all this doth God work
Twice, yea thrice, with a man,
30 To deliver his soul from the pit,
To enlighten him with the light of life.

THE LATER ADDITIONS TO THE SPEECH OF GOD

A 39. 13–18

39. 13 The wings of the ostrich wave proudly,
. . . . . .[5]
14 For she leaveth her eggs for the earth and the sand to hatch,

[1] Read, with different word division, *'ĕloah 'amar* (Beer-K.).
[2] Read, in accordance with Vulg. *'im ḥatā'thī* (Nichols and Beer-K.).
[3] Instead of *pa'altī*, read, in accordance with Vulg., *dibbartī*.
[4] Read *wĕ'ēl lō' shiwwā lī ka'ăwōnī*; cf. 11. 6.
[5] V. 13 *b* does not admit of translation; the original reading cannot be ascertained.

15 Forgetting that a foot may crush them,
Or a wild beast trample upon them.
16 She dealeth cruelly with her young ones as if they were not hers,
Though her labor be in vain, she is without care;
17 Because God hath deprived her of wisdom,
And hath imparted to her no understanding.
18 When the hunters come [1] she fleeth away,
She scorneth the horse and his rider.

B 40. 15–24

40. 15 Behold the hippopotamus which I made as well as thee;
He eateth grass as the ox.
16 Lo, his strength is in his loins,
His force in the muscles of his belly.
17 He stiffeneth his tail like a cedar;
The sinews of his thighs are knit together
18 His bones are as tubes of brass,
His limbs are like bars of iron.
19 He is the master-work of God,

. . . . . .

20 The mountains furnish him with food,
And the beasts of the woods . . .[3]
21 He lieth under the lotus trees,
In the covert of the reed and the fen.
22 The lotus trees cover him with their shade;
The willows of the brook surround him.
23 If the river overfloweth he trembleth not;
He is confident though a Jordan swell even to his mouth.

[1] Read *bō' mōrīm*, as Wright and others have excellently emended.
[2] V. 19 *b* is hopelessly corrupt.
[3] The rest is uncertain.

24 . . . can one take him,
Or pierce his nose . . .[1]

C 40. 25–41. 26

40. 25 Canst thou draw out the crocodile with a fish-hook,
Or press down his tongue with a cord?
26 Canst thou put a reed through his nose,
Or pierce his jaw with a hook?
27 Will he make many supplications unto thee,
Or speak soft words unto thee?
28 Will he make a covenant with thee,
That thou mayest take him for a servant forever?
29 Wilt thou play with him as with a bird,
Or tie him up for thy maidens?
30 Will the traders traffic with him,
Will they divide him among the merchants?
31 Canst thou stick his hide full of spears,
Or his head full of harpoons?
32 Lay thy hands on him! Think of the fight!
Thou wilt not do so again.
41. 1 The hope of such a man is bound to be vain.[2]
Would not one be cast down at the mere sight of him?
2 None is so reckless that he dare stir him up.
Who could hold his ground against him?[3]
3 Who could approach him and escape unscathed?
Under the whole heavens not one.[4]

[1] Neither *bĕ'enaw* nor *bĕmoqĕshīm* can be the original reading.
[2] *Nikzaba* is perfect of certitude.
[3] Read, in accordance with many Mss. and Targ., *lĕfanaw* (Beer-K. and others).
[4] Read, in accordance with Gk., *wajjishlam*, and with Beer-K. and others, *hiqdīmō* and *lō' hū*.

4 I will not be silent about . . .[1]

. . . . . .

5 Who can strip off his outer garments?
Who can penetrate his plate armor?[2]
6 Who can open the doors of his face?
Round about his teeth is terror.
7 *His* grooved scales are *his* pride,
Linked together as if fastened with a tight seal.
8 They are so close to one another
That no air can pass between.
9 They are joined to one another,
Interlocked so that they cannot be sundered.
10 His sneezing flashes forth light,
And his eyes are like the eyelids of the dawn.[3]
11 Burning torches pass out of his mouth,
And sparks of fire leap forth.
12 Out of his nostrils cometh vapor
As from a seething, steaming[4] pot.
13 His breath blazeth like coals,
And a flame issueth from his mouth.
14 In his neck abideth strength,
And terror danceth before him.
15 The flakes of his flesh form a solid mass,[5]
They are firm as a rock upon him, immovable.

[1] The rest of the verse is uncertain.

[2] Read, in accordance with Gk., *shirjōn;* as to the meaning of *kefel*, "plate," "folds," as correctly understood by Gk., cf. *kafūl*, Exod. 28. 16, 39. 9.

[3] The explanation of this odd comparison is to be found in the fact that crocodile eyes are the Egyptian hieroglyphic for *dawn*; the eyes of the crocodile, before his head appears above the surface, emit a reddish light in the water.

[4] Read, in accordance with Syr. and Vulg., *we'ōgem*, as variously emended.

[5] Read, in accordance with Gk. and Targ., *dubbaqū* (Beer-K. and others).

16 His heart is as firm as a stone,
Firm as the nether millstone.
17 When he emergeth, the mighty are afraid,
They are terrified out of their senses.
18 If one goeth at him with a sword, it doth not avail,
Nor doth the spear avail, nor the dart, nor the pointed shaft.
19 He counteth iron as straw,
And brass as rotten wood.
20 The arrow cannot make him flee,
Sling-stones are as stubble to him.
21 Clubs seem like stubble,
And he laugheth at the whizzing javelin.
22 His underparts are like sharp potsherds;
He spreadeth as it were a threshing-wain upon the mire.
23 He maketh the deep to boil like a cauldron,
He maketh the sea like a pot of ointment.
24 He maketh a path to shine after him;
One would think the deep to be hoary.
25 Upon earth there is not his like,
Made, as he is, without fear.
26 Everything that is haughty feareth him,[1]
Who is king of all the proud animals.

[1] Read, with Gunkel and others, *'ōthō jīrā'*.

as firm as a stone,
nether millstone.
ergeth, the mighty are afraid,
rified out of their senses.
at him with a sword, it doth not avail,
he spear avail, nor the dart, nor the pointed

iron as straw,
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like a pot of ointment.
to shine after him;
e deep to be hoary.
not his like,
out fear.
aughty feareth him,[1]
e proud animals.

nkel and others, 'ōthō jīrā'.

I. INDEX OF SUBJECTS

Abbreviated writing, 213, 225, 227, 247, 251, 274, 280
Abraham, intercession of, for Sodom, 74, *note; see* Weli-cult
Abstract noun, gender of, 243, 245; used instead of concrete noun, 194
Accusative, adverbial (of specification), 175, 178, 183, 184, 189, 195, 209, 211, 213, *note* 3, 234, 238, 239, 245, 249, 257, 292, 348, *note* 2; of comparison, 185, 195, 223, 243, 255, 260, 281, 283, *also* 102 (8. 2), 356 (41. 7); of direction, 275, 280; of place, 243, 250
Adage, *see* Proverb
Ahriman, 32 f.
Alliteration, 231
Ancestor-worship, 165 f.
Angelic mediation not met with in Job, 165, 352, *note* 7
Angels, 163
Apocalypse Isaiah 24–27, 32 f.; date of, 77 f.
Apostasy (Blasphemy), Paul's trial for, 43 f.; Talmudic law applying to, 44 f.
Apparition, 64, 265
Appositive, 203, 217, 231, 243
Arabia-Petraea, 155, 165; Bedouin of, 36, 221
Aramaisms, 79, 167, 183, *also* 264
Aristarchus of Samos, 281 f.
Artaxerxes II Mnemon, 77 ff.
Artaxerxes III Ochus, 77 f.
'Ash, *'A. 'al banœha*, *see* Bear
Ash-heap, *see Mazbala*
Assertive particle, 225 f.
Astronomy, advance of, in age of Job-writer, 281
Atmospheric obscuration, 181

Babylonian story of Shubshi-meshri-Bel, 10 f.
Bear, Bear, "with her young," 182; substitution by the Greek for, 182 f.
Bildad, character of, 177 f., 228, 230, 268
Blood, seat of life, 220
Blood-revenge, and primitive belief by which governed, 222; erroneous view regarding, 219–222; meaning and origin of "Let the earth not cover my blood," 221 f.; meaning and origin of "Let my blood not sink in the earth," 221
Bow, figurative meaning of, 211; "loosen bowstring," 215
Brachylogy, 173, 183, 184, 190, 194 f., 199, 202, 212, 222, 225, 234, 237, 239, 261, 262, 273, 274, 283, 289
"Brother to jackals," 236
Burial, in a foreign land, 221; of the poor in ancient society, 252 f.
Burial-rites, 204, *note*, 221
Buried in a mat of reeds, 252, 253

Celestial pole, 281
Chambers of the South, 183, 275
Circumstantial clause, 158, 173, 187, 197, 204, 217, 234, 261, 283, formed with imperfect with *waw* consecutive, 160, 161, 177, 181, 188, 215, 348, *note* 3, *also* 106 (10. 8)
City gate, seat of court of justice, 167
Coiled serpent, *see* Tiâmat
"Companion of ostriches," 236
Compound noun, 157; formed with the negative, 185, 187, 195, 257; with prepositional phrase, 185, 212, 256

Daniel legend, of Book of Daniel, 9
of Ezekiel's days, 8 f.
David, 220
Demiurgic wisdom, *see* Logos

Demonstrative, interjectional use of, 238
Derisive songs, 214
Deutero-Isaiah, 70, 75; offers no parallel to Job, 80, 83 f.; God-conception of, compared with Job's, 34
Direct object, construction of, with *lĕ*, 167
Dragon, Fleeing Dragon, 32, 33, *note* 3, 144, 158, 177, 282
Dualism, vii, 34; conquest of Jewish thought by, 32 f.
"Dust in thy mouth," 45, *note*
Dust, throwing of, 45, *note*

Earth-demons, 170
East, men of, ancient and present use of term, 151; origin of, 151
Eclipse of the sun, 157
Egyptian poem, *The Discourse between a Man Weary of Life and his own Soul*, 252 f.; not related to Book of Job, 11 f.
Elephantiasis, 26, 160, 176, 218
Elihu-interpolation, 4, 6, 85 f., 347 ff.
Eliphaz, character of, 47 f., 54, 161, 168, 200 f., 203, 261
Ellipsis, 24, 45, *note*, 158, 159, 161, 162, 164, 168, 177, 178, 181, 187, 188, 189, 195, 197, 202, 203, 204, 211, 213, 215, 226, *note*, 228, 245, 246, 247, 249, 250, 260, 265, 270, 274, 287, 290; of apodosis, 196 f.; of protasis, 175; of subject of *hinne*, 184
Emphatic indetermination, 178, 194, 203
Emphatic infinitive, 169, 201, 264, 271, *also* 130 (30. 6)
Emphatic pronoun, 159
Enoch, Book of, 163, *note*
Epilogue, 4, 5, 16, 69
Eschatology, 33; rise of, 76 ff.
Eshmunazar, tomb-inscription of, 16 f.
Euphemism, 21, 155 f., 162, 200
Ezekiel, 220; vision of, 265, 282; *see* Retribution *and* Suffering
Ezra, 77

"Father of rain," 289
Foetus, ancient view of formation of, 186
"First-born of death," 230 f.
Fleeing Dragon, *see* Dragon
Friends, belief of, in miracles, 68; character and fixed viewpoint of, 41 f., 45 f., 47 f., 171 f., 175 f., 177 f., 187 f., 201, 228 f., 230 f., 233, 241 f., 253, 268 f.

Gadish (*Kubba*), 252
"Gall, pour out (enter), the," *see* Liver
Gar, social status of, 237, 285
Genitive, descriptive (qualificative), 178, 240, 243, 260, 274, *also* 98 (6. 7) 128 (21. 19); objective, 188, 195, 198, 199, 214, 230, 262; subjective, 248
Gods, *see* Heavenly beings
Greek, Hellenistic (vernacular), usage of, 223, 236, 284
Greek Version, character of, viii f.; governed by traditional interpretation of Job, viii ff., 255, 283; text-contamination in, 167, 188, 226, 259, 273, 284

Hades, location of, 183
Haggai, 77
Halo, 210 f., 230
"Heap coals of fire on his head" (Prov. 25. 22), 82, *note*
Heavenly beings, 156, *also* 34
Hebrew, dying out of, 79 f.
Heliocentric system, 281
Hendiadys, 162, 186, 274
Heraclides of Pontus, 281
Hereafter, hope in, 72 f.; hope in, denied in Job, viii, ix, 33, 52, 76 f., 172, 193, 198 f., 239; hope in, origin and rise of, 33, 76 ff., 199
Hexateuch, stories of, 6
Historical books, stories of, 6
"Hold my life between my teeth," 16, 196
"Holy beings" (*qedoshim*), 165 ff.
Horn, figurative meaning of, 218 f.

Ideogrammatic writing, *see Taw*
Ijjob, theories about etymology of, 11, *note* 1
Immanence, viii, 71, 191 f.

Imperfect, diverse modal nuances of, 183, 184, 239, 264; of ingressive action, 244; of progressive duration, 218; of reiterated action, 161, 211, 244; with *waw* consecutive, in apodosis, 161, 175, 178; with *waw* consecutive, in protasis, 187; with *waw* consecutive, in result clauses, 169
Impersonal construction, 158, 159 f., 178, 187, 261, *also* 121 (18. 14)
Infinitive used in passive sense, 177, 198, 269, *also* 118 (30. 1)
Interrogative particle, position of, 164
Isaiah 63. 7–64. 11, date of, 166, *note*

Jeremiah xi, 58; *see* Problem of suffering *and* Retribution
Job, Book of, 3, 4, 33, 82; acceptance into the Canon of, x f.; attitude of writer's age to, vii, x ff., 29, 232; author of, 70; author of, experience and fortune of, 3; author of, genius and skill of, 7, 23, 37, 41, 162; author of, God-idea and other advanced views of, 34 f., 36, 68 f., 159 f., 200; author of, human sympathy of, 254 f.; author of, keen analytic mind of, 7, 162, 254; author of, versed in science of his age, 181, 186, 278, 281 f.; date of, 4, 70–80, 84; drama of, 29 f., 38 ff.; drama of, conflict portrayed in, 27 ff., 39 f., 42, 47, 48–52, 60, 66 f., 160, 171 ff., 180 f., 186, 190 ff., 207 ff., 231 ff.; drama of, plan and purpose of, 29 f., 40 ff., 46 ff., 52, 61, 68, 73; problem of, 26, 42, 71; problem of, twofold aspect of, 47, 49, 50, 52 ff., 57, 160, 173, 180 f., 190 f.; problem of, solution of, as regards (1) retributive justice, 57 f.; (2) principle of divine world-economy, 58 f., 60, 63 f., 81, 191, 286; (3) Job's spiritual experience, 59 ff., 65 ff., 83; revelation-scene of, 4, 40, 52, 61, 265; revelation-scene of, object of, 61–65, 286 f., 290; revelation-scene of, primitive notion on which based, 34 f., 37, 265; revelation-scene of, Job's act of worship in, 65 f., 291; revelation-scene of, original ending of, 64 f., 66–69; revelation-scene of, interpolated ending of, 66 ff.; revelation-scene of, other interpolations in, 290, 291, 355 ff.; *see also* 146, 277, 286; structure of, 4, 38; unity of action of, 24–30, 63 f., 65, 66
Job-narrative, 4 f., 9; analysis of, 10, 20 ff., 40, 64 ff.; essentially different from Job-legend known to Ezekiel, 8 ff.; integral part of author's design, 5 ff., 24–30, 31, 40 f., 64 ff., 67 ff., 163; literary form of, 12–16; literary features of, 20 ff.; literary inferiority of Greek version of, 20, 22; product of reflective art, 23; sacrifices offered by Job and friends, 35; Scene in Heaven, 31 f., 34, 37, 40 f., 61, 66; the Satan, 30 ff., 163 f.; the Satan, name of, 31; visit of the friends, 22; rites performed by friends, 43 ff.; reconciliation of friends with Job, 67 f.
Job, the suffering hero, his conception of God, viii, 34 f., 50 f., 58 f., 60, 63 f., 66, 68 f., 180, 184, 187 f., 190 ff., 277; his conception of the relation between God and man, 55–58, 191 f., 208, 232; his faith in God, viii, 21 f., 27 f., 40, 48 f., 51 f., 56, 57 f., 59 f., 186, 192, 208, 222, 232 f., 249; his view of human reason, 42, 192; his view of miracles, 68 f., 222 f.; his view of the moral law and sense, viii, 30, 40, 51, 55, 57, 60; his view of piety and sin, 41, 51, 54 ff., 175 f.; his view of traditional lore and belief, 42, 65, 192; stricken in his prime, 193 f., 211, 248
Jonah, Book of, 35; literary quality of, 23

Khamuas and his son, tale of, 252
Kima, name of Pleiades, 182
"King of terrors," 231
Kubba, *see Gadish*

Land-robbery, 255
Latifundia, 255
Law of Holiness, 74 f.
Laws of Nature, 68 f.
Leper, treatment of, 43, *note*, 68

Leviathan, *see* Tiâmat
Life, comparison of, to thread or web, 164
Life-thread, 164, 223
Lilith, 205
Liver, together with gall and reins, seat of physical and mental life, 218; augury, 218; "strike the liver" or "reins," 217 f.; "pour out (enter) the gall," 218, 246
Logos-idea, 81 f., 202; not found in Job, xii, 81 f., 202, 277

Malachi, 77
Masoretic corrections of *anaw*, *ani*, 256
Mazbala (ash-heap), 43, *note* 1, 68, 157
Masses, condition of, in ancient society, 254 f.
Meter, Hebrew, xiv; mistake in Sievers' system of, 15, *note*
Micah ben Jimlah, vision of, 32
Monotheism, 33, 34
Moral law, reality of, viii, 60, 61
Mother Earth, 287 f.
Mythological language, 34

Names of God in Job, 35 ff.
Narratives, Biblical, typical form of, 12 f., 14 ff.; Indo-European, same form common to, 13 f.
Nehemiah, 77
Nergal, 240
Nightly swarm of Hecate, 204, *note* 1
Nominal sentence expressing, command, 174, *note;* subjunctive mode, 174, 176 f.
North, the, *see* Celestial pole
North wind, 281

Oath, in ancient times, 263
Object clause, 171, 225; anteposition of, 239
Objective suffix, 162; diverse syntactical relation of 173, 212, 263, 276
Orion, 182; substitution by the Greek for, 182 f.

Palm-tree, symbol of longevity, 206
Paronomasia, 237
Pasek, function of, 164, 187, 217, 285
Perfect, of certitude, 355 (41. 1); precative, 239, 353 (34. 31)
Phoenix, 289; fable of, 211 f.
Pillars of the earth (of Hercules), 181, 282
Pi'el, declarative, 177, 347, *note* 1, *also* 134 (27. 5)
Pit, the, 253
Pleiades, 182
Pluralia tantum, 243, 271
Po'el, 184
Popular tales, traits of, 20, 22, *note* 2
Potential participle, 158, 176, 185, 256, 275, 348, *note* 4
Prayer, "The Lord gave," etc., 21, *note* 1, 36
Preposition with nominal declension, 179, 183, 257, *also* 144 (26. 8), 145 (28. 5), 150 (39. 10), 151 (40. 12)
Prepositional phrase in ante- and post-position, 239, 262
Priestly Code, 74 f., 77
Primeval man, *see* Logos
Primeval sea, 33, *note* 3, 177, 282
Problem of suffering, history of, 71–75, 83 f.; solution of, by friends, 47 f., 49, 52, 163, 168 f., 171, 173, 179, 189, 203, 268 f.; solution of, by Job, *see* Job, Book of
Prologue, *see* Job-narrative
Pronoun, anticipatory, 271; referring to content of sentence, 162, 285; reflexive, 185; repetition of, 243; second singular, used impersonally, 176
Proverb, quotation of, in ancient narrative-literature, 18; quotation of, in Biblical narrative-literature, 18; quotation of, in Job, 16 ff., 36 f., 157, 162, 168, 177, 190, 191, 206, 209, 250; quotation of, in prophetic literature, 18 f., *note*
Proverbs, Book of, contrasted with Job, 80, 82
Psalm 73, relation of, to Job, 250
Psalms, 84
Ptolemy I, 78
Pythagoras of Samos, 281

Qualificative, 162, 174, 175, 176, 203, 216, 281, 282, 347, *note* 4

Rahab, *see* Tiâmat

Raven, bird of ill omen, 45, *note*
Rainfall in desert, 289
Relative clause, ante-position of, 229
Repetitions in ancient narrative-literature, 19; in Biblical narrative-literature, 19 f.; in Job-narrative, 16, 20 f.
Resurrection, *see* Hereafter
Retribution, material, development of belief in, 71 f., 75 ff.; material, Deuteronomists' viewpoint regarding, 74; material, Ezekiel's view of, 9 f., 74 f.; material, Jeremiah's and preëxilic prophets' view of, 71 f., 74; material, Job's contemporaries and friends' view of, 41, 47, 52, 63 f., 66 f., 73, 75, 82, 160, 168, 171, 177 f., 187 ff., 201, 228 f.; spiritual, 57 f.
Revelation, 41, 48, 163, 203; mystic agitation attending, 162
Rites performed at Paul's trial for apostasy, 43 f.
Ruins, forbidden for habitation, 204 f.; haunted by evil spirits, 204 f.
Ruth, story of, literary qualities of, 23

Satan, belief in, 31, 77; belief in, origin of, 32 f.; belief in, rise of, 31, *note* 1, 32 f.; name of, 32
Satan, the, in Zechariah, 31; the, in Job, *see* Job-narrative
"Scourge of the tongue," 169 f.
Seven, number, 169; "six and seven," 169
Sheol, alternation of night and day in, 187; life in, 159, 200; life in, view of, of Job-author, 159, 200; life in, view of, of Euripides, 200
Sin and piety, view of, in Job's age, 55; of Job, *see* Job, the suffering hero
"Skin for skin," 157
Stock-phrases, 17, 217, 221, 224
Stola, badge of distinction, 234
Style, Biblical, peculiarity of, 46, *note*
Suffering, as viewed by Ezekiel, 9 f., 74; as viewed by friends and their age, 9 f., 28 f., 39 f., 45 f., 73, 161, 168, 171, 206 f., 216, 229, 248; *see also* Problem of suffering
Sword, divine symbol, 240; use of *hereb* without article, 240
Syriac Alexander-legend, parallel in, to Job 26. 8 and 36. 29, 278 f.

Taw, use of, as ideograph, 265 f.
Text-disorder, 10 f., 176, 223, 225, 234, 241, 245 f., 251, 258 f., 290, 291, 350, *note* 3, 351, *note* 2
Text-omission, copyists' method of dealing with, x f., 164, 183, 187, 194, 204, 214, 216, 225, 233, 235, 240, 245, 247, 249, 278, 279, 286, 290, 291
Throne of God (throne-chariot), 280, 282
"Thrown away on the hills," 252 f.
Tiâmat (Leviathan, Rahab), 32 f., 77, 158, 177, 183, 282; fusion of, with Ahriman-myth, 32 f.; Marduk's struggle with, transferred to Yahweh, 183, 282
Tiqqun Soferim, 177, 347, *note* 2
Torrential rain, 289
Traditional belief and lore, as regarded by friends and their age, 41 f.; *see* Job, the suffering hero
Traditional interpretation of Job, viii, ix f., 255, 283; rise of, viii ff., 255, 283
Tribal reponsibility, 71 f., 74
Trito-Isaiah, 77, 84

Universe, ancient conception of, 169
Us, location of, 155

Valuables, placing of, in graves, 159
Verbs, expressing haste, secondary meaning of, 243

Weli-cult, common Semitic practice, 165; origin of, 165 f.; prevalent in Israel until post-exilic and Talmudic times, 166 f.; Abraham and Jacob-Israel worshipped as Weli, 166 f.; Moses worshipped as Weli, 166
Wild ass, 255

Yahweh's throne-chariot, *see* Throne of God

Zechariah, 75, 77; *see* Satan, the
Zeugma, 162, 175, 186, 206, 222, 260, 269, 274, 282, 290
Zophar, character of, 187, 241

II. INDEX AND GLOSSARY OF HEBREW WORDS, IDIOMS, AND FORMS

'ōbed 29. 13, 31. 19, 'wretched' (cf. Prov. 31. 6), 135 f.
'ēd 31. 3, 'menace,' 'terror,' 262; 30. 12, 'sinister,' gen. of qual., 233, 262
'āṣ beraglajim, 230
'ōr qarōb 17. 12, 222
'ōthōth 21. 29, 'evidence,' 128
'eḥad, 'the One,' 'One God,' 264
'aḥaz, Pi. 26. 9, 'to veil' (cf. Syr. *eḥad* and *'aḥad*), 282
'aḥar, conjunction, 238
'aḥăraw 37. 4, *-œka*, 39. 10 (cf. Deut. 12. 30), with nominal declension, 179, 183
'ish sĕfathajim, 188
'ĕlē gīl, 160
'ellæ 8. 2, 178
'allef 15. 5, 'to prompt,' 202
'im, emphatic particle, 173, 175, 228, *also* 152 (42. 7); *'im ēfō*, 258
'ammaṣ 16. 5, 'to comfort,' 210
'orḥōth, 'fate,' 178; *salal 'orḥōth* 38. 20 (=*shafak sōlāla*), 233
'ashūr 23. 11, 'path,' 134
'athā 3. 25 (cf. Arab. *'atā*, 'come to be,' c. acc. pers. or *li*, 'happen,' 'befall'), 160 f.; 16. 22 (cf. Arab. *'atā* c. *'alā*, 'to end'), 120; *'a. 'elaj* 31.14 (cf. Arab. *'atā 'alajhi*), 264 f.

bĕ, denoting the end in view, 271, *also* 279 (36. 32); *essentiae*, 164, 203, 260, 275, 290; of price, 221, *note*
bĕfī, *bĕmō fī*, 228, *note*, 237
bā' c. acc. pers. 15. 21, 20. 22 'come" or 'descend upon,' 115, 244 f.; c. *'al* pers. 2. 11, 21. 17, 'befall,' 92, 128 f.; c. *lĕ* pers. 3. 25,'lay hold of,' 94, 160 f.; c. *lifnē* pers. 13. 16, 'approach,' 111; c. *lifnē rei* 3. 24, 'take the place of,' 94, 160; c. *bĕ rei* 41. 5, 'penetrate,' 356; c. *bēn* 41. 8, 'pass between,' 356; *tabō' 'elœka* 4. 5, 162; c. *bĕmispar* 3. 6, 'be included in,' 93; c. *shĕ'ela* 6. 8, 'be fulfilled' (cf. Prov. 13. 12), 98
bahīr, 'obscured,' 280
baḥar 'al, 'ordain,' 'decree for,' 284
boḥar, pass. Qal, 275
biṭnī, 24
bajith, 'grave,' 159
bēn shūrōth, 'shut in by walls,' 179, 257; *bēt 'ābanīm*, 179
bĕkōr maweth, 230 f.
bĕlīlō, 205, 256
bĕlīmā, 'vacuum,' 205, 256, 281
bāmŏthē jam, 181; *'ab*, 181
bĕnē ha-'ĕlōhīm, 156
bośer, 'immature young,' 206
biṣṣa' 6. 9, 27. 8, 164, 262
basar, 'kin,' 200

ga'al 3. 5, 'clai_,' 93
gabar 21. 7, 'wax mighty,' 127; *hithgaber* 36. 9, 'vaunt one's power,' 355; *hithg.* c. *'el* pers. 15. 25, 'defy,' 115
gadal, Pi. 7. 17, 'hold worthy of esteem,' 177; *higdīl 'alaj* 19. 5, 122, 233
gūr c. refl. *lakem* 19. 29, 'beware,' 125
gazar 'omer 22. 28, 'decide on,' 'form a plan,' 133
ga'ar sīḥa 15. 4, 202
go'ash 34. 20 *b*, 'be staggered,' pass. Qal, 139, 270
gara' c. *'el* and refl. pron. and c. acc. *rei*, 'make one's own,' 202

dabber bĕ, 'insult,' 237; c. *lĕ* pers., 'plead a person's case,' 284
dabar 4. 2, 161; *rob debarim*, 'wordy person,' 161, 188

dalal 28. 4, 'to wind,' 285 f.; *dalla*, 'braid,' 'curls,' 286
dam, 220 f.
dĕmama wĕqōl, 'faint whisper,' 162
darak 'al, 'have dominion over,' 181; *hidrīk* c. acc. pers. and *'al rei*, 181 f.; *hidrīk* c. acc. *rei* 28. 8, 'tread,' 145

he'ĕmīn bĕ 39. 12, 'rely on,' 150; *lō' he'ĕmīn* 29. 24, 'lose confidence,' 213; *lō' he'ĕmīn* 15. 22, 'cannot hope,' 204; *lō' he'ĕmīn* 39. 24, 'stand not still,' 150; *ne'ĕmānīm* 12. 20, 'self-reliant,' 110
hebel 7. 16, 'fleeting,' 101; 21. 34, adv. acc. 'delusions,' 129; *hebel habal* 27. 12, 'hold to delusions,' 134
higbīah, *h.* *'ūf*, 168
higgīd 11. 6, 'reveal' (cf. Ps. 147. 19), 107; *mispar ṣ.* and acc. pers. 31. 37, 'account for,' 137; *millīm* and *'eth mī* 26. 4, 143; *'ēth lĕ*, 'appoint a season,' 275; *lĕḥeleq* and acc. pers. 17. 5, 'invite to a portion,' 209, 222; *'al panaw* and acc. *rei* 21. 31, 'cast up to his face,' 129
hawwōth 6. 30, 'abysmal evil,' abstract with ending *ōth* (cf. Ps. 5. 10, 'engulfing ruin,' 57. 2, 91. 3 *et al.*), 175
hizqīn 14. 8, 'decay' (note paral.), 198
heḥbīr c. *'al* 16. 4, 210
hiṭrīḥ 37. 11, 'hurl,' 280
hōkaḥ 6. 25, 15. 3, 'argue,' 'reason,' 'prove,' 174, 175, 201 f.; c. acc. pers. 5. 17, 13. 10, 22. 4, 40. 2, 'correct,' 'judge,' 'chasten,' 'rebuke,' 97, 111, 147, 287; c. *lĕ* pers. 32. 12, 'refute,' 348; c. *'ĕl* pers. 13. 3, 'plead a case before,' 110; c. *'im* pers. and *lĕ* 16. 21, 'plead with . . . for,' 222; c. *bēn* 16. 21, 'take sides,' 222; partic. 9. 33, 'umpire,' 105; c. *'al* pers. and acc. *rei* 19. 5, 'convict one of,' 122; c. *'el panaw* and acc. *rei* 13. 15, 'justify,' 111; *h. mīllīm* 6. 26, 'juggle with words,' 175; *nōkaḥ* c. *'im* pers. 23. 7, 'plead with,' 137; *tōkeḥa* 13. 6, 23. 4, 'reasoning,' 'argument,' 110, 137
hō'īl c. *lĕ rei* 30. 13, 'to effect,' 234; *lō'* *jō'īl* 15. 3, attributive to *millīm*, 'invalid,' 'unsound,' 114, 201 f.
hōfī'a 3. 4, intrans., 'shine,' 93; 10. 22, impers., 'it grows light,' 187; 37. 15, caus., 'make flash forth,' 141
halak 14. 20, 19. 10, 200; c. *'el 'ēl* 34. 23, 'approach,' 271; c. *min* pers. 16. 6, 'leave,' 210; c. *min* entry 20. 25, 'enter,' 246
hinnē 9. 19, ellipsis, 184; in apodosis, 264
hinniḥ 12. 23, 'lay low,' ellipsis, 195
henīf jad 'al 31. 21, 'shake the fist at' (cf. Zech. 2. 13, 'brandish the hand'), 136
he'īd c. acc. pers. 29. 11, 'bear witness to a person's worth,' 212
he'tīq intrans., c. *min* pers. 32. 15, 'leave,' 'desert,' 348; trans. 9. 5, 'remove,' 103
hafak 9. 5, 12. 15, 28. 9, 34. 25, 'overturn,' 103, 109, 145, 270; *nehpak* 28. 5, 'be upheaved,' 145; *nephak* c. *libbeka bĕqirbĕka*, 'be stirred,' 141, 276; *nehpak* c. *be* pers. 19. 19, 'turn against,' 124; *hohpak 'alaj* 30. 15, 'I am overwhelmed by,' impers. passive (cf. Lam. 5. 5, *lō' hūnah lanū*, 'we have no rest'), 235; *mithhappek* 37. 12, 'follows its zigzag course,' 143
hefīṣ, trans., 37. 11, 'send forth,' 143, 280; 40. 11, 'vent,' 151; intrans., 38. 24, 'sweep,' 148; *hefiṣūhū bĕ raglaw* 18. 11, 'press close upon his heels,' 121
hefēr (obj. *jir'a*) 15. 4, 'undermine,' 114, 202; *parper* 16. 12, 'ruin' (suddenly), 119
hirqīb, 224; *targībenī* 30. 22, 223 f. c. acc. pers. and *'al rei*, 181 f. *'enōsh lĕra'shenū*, 182
hir'īsh 39. 20, 'make sweep on,' 150
hishshā 11. 6, 188
hishtappek nefesh 30. 16, 'succumb,' 235
hithgalgalū 30. 14, 234
hithmallē' c. *'al* pers., 'be banded together,' 215
hith'allem 'al, 6. 16, 174

waw of association, 168
wajhī hajjōm, use of article, 156

zæ, zō'th, interjectional, 238
zō'th 'immak, 186
zimmōth 17. 11, 'thought,' abstract with ending *ōth*, 223
za'ak, construction of, 225
zaqaq 36. 27, 'distil,' 278; 28. 1, 'refine,' 285

ḥabā,' pass. Qal 24. 4, 'hide,' 129; *neḥbā'* 5. 21, 'be shielded,' 97; *neḥbā'* of *qōl* 29. 10, 'hushed,' 117; *hithḥabē'* 38. 30, 'freeze,' 148
ḥob, 264
ḥebel 39. 3, 'young,' 289
ḥōlel 39. 1, 'travail,' 15. 7, passive of, 202; 26. 5, 'shudder,' 282; c. *lĕ* pers. 35. 14, 271; *hithḥōlel* 15. 20, 'live in trembling,' 115
ḥūṣ 18. 17, 'land,' 231; *ḥūṣōth* 5. 10, 'fields,' 169
ḥūsh 20. 2, 'be wrought up,' 243
ḥezyōnōth 7. 14, 'nightmares,' 177
ḥaṭa', 'miss,' 172
ḥeled, 190
ḥalaf I (ground meaning, 'follow,' cf. *chalif*, 'successor,' *i.e.*, of the prophet), 4. 14, 'flit past,' 95; 9. 26, 'shoot by,' 100; 9. 11 f., 'sweep by,' 104; *ḥiḥlīf* 14. 7, 'sprout anew,' 112; *hiḥlīf* 29. 20, ellipsis, 211; *ḥalīfa* 14. 13, 'change,' 199; *ḥalīfōth wĕṣaba'* 10. 17, 'relays of misery,' 186
ḥalaf II 20. 24, 'pierce,' 246
ḥeleq 31. 2, 'fellowship,' 262
ḥalash, 198
ḥannōthī, 237
ḥesed mere'ēhu 14. 13, 99, 174
ḥărabōth, 'pyramids,' 158
ḥarad c. *le rei* 37. 1, 'be awed at,' 278
ḥoref, 'prime,' 211
ḥaruṣīm 14. 15, 198
ḥatham be'ad, 'seal up,' 181; *ḥ. bejad*, 'tie up,' 275; *ḥathūm*, 199

ṭafal, 199; *'al*, 199
ṭaraf 'appo 16. 9, 217
ṭeref, 256

jagor 9. 28, 'be wrought up' (so rendered by Gk.), 184
jad, kol jad, ellipsis, 244 f.; *lō' bĕjad*, 247, 270

jada' c. *bēn* pers. 34. 4, 'agree,' 349
jĕhī, not used as indicative, 230, 245
jōmō 18. 20, 'his end,' 231
jaṣā' c. *min* entry 20. 25, 'penetrate' (cf. II Ki. 9. 24 *j. millibō*, 'pierced his heart'), 246; *j. pethaḥ* 31. 34, 137, 264
jaṣuq 41. 15, 189; *'eben j.* 28. 2, 'tough-tissued as stone,' 285; *mūsaq*, partic. 11. 15, 'established as on a rock,' 189; subst. 37. 10, 38. 38, 'solid mass' (cf. 38. 30), 189, 275; *nahar j. jesōdam* 22. 16, 260
jeṣer lō 20. 22, 244
jeṣuraj 17. 7, 'my body,' 216
jether, 164; *jithrī pittaḥ* 30. 11, 215

ke'ēb 2. 13, 23. 15, 'affliction,' 43, *note* 1
kabbīr 31. 25, 'abundantly,' 136; *k. jamīm* 15. 10, 'advanced in years,' 114; *rūḥ k.* 8. 2, 'boisterous wind,' 102
kēn 5. 27, verb. adj., 'true,' 171; *lō' kēn*, 185; *l. k. 'immadi*, 185; *nĕkōna* 42. 7 f., 'truthfully,' 65, *note* 2, 292
kazzeb 6. 28, 'dissemble,' 175; 34. 6, 'appear to be infamous,' 349; *hakzīb* 24. 25, 'accuse of falsehood,' 131
kiḥad 6. 10, 'deny,' 98
kaḥashī, 216 f.
kī, emphatic, 197, 269; in apodosis, 264; introductory, 156, 160, 175, 198
kalā 7. 6, 9, 'vanish,' 100, 177; 19. 27, 'pine,' 239
kelaḥ 5. 26, 'ripe old age,' 97
kiśśa panīm, 194
ka'as 5. 2, 'rage,' 96; 6. 2, 'anguish,' 98; 17. 7, 'weariness,' 118
kefel, 'fold,' 'plate,' 356, *note* 2
kĕfīr, 162

lĕ, in place of gen. constr., 194; temporal, 251
lō', mistaken reading for *lū*, 185, 227, 265
lō' 'ōr, 'dark,' 257
lō' darek, 'trackless,' *et al.*, 195
lō' mūṣaq 36. 16, 'unbounded,' 'boundless,' 274

lō' šědarim, 'chaos,' 187
lō' 'oz 26. 2, 'powerless,' 142
lō' ra'ū (pass. partic.), 'invisible,' 280
bĕlō' jōmō, 'prematurely,' 206; *bĕlō 'ĕth*, 260
la'ă 4. 2, 5, 'be weary,' 'despair,' 94; *nil'ā* 17. 2, 226; *hel'ānī*, 16. 7, 215
la'aṭ 15. 11, 'revealed in whispers,' 203
labab, Nif., 189
leḥem 24. 5, 28. 5, 'grain,' 256
(bi)lḥūm(ō), text-corruption, 245
laṭash 'ēnaw, 217
lakad 5. 13, 'ensnare,' 97; Hithp. 38. 30, 'frozen solid,' 148; Hithp. 41. 9, 'be interlocked,' 356
lamad 21. 22, 'practice,' 250
la'a 6. 3, 'be frenzied,' 173
lifnē 'like,' 'in place of,' 160, 164; 'as long as,' 202
lafath 6. 17, 'to wind,' 99

ma'aś c. inf. 30. 1, 'hold unworthy of,' 214 f.; 7. 10, ellipsis, 177
middad 7. 4, 'drag on,' 100
mā, negative, 210, 262
mūm 11. 15, 'harm' (cf. Lev. 24. 19), 189
mōṣā' 38. 27, 'bud,' 289
maḥanak, 177
meṭar geshem, 279
miṭrōth g., 279
mallaḥ, etymology of, 11, *note* 1
min, denoting agent, 255, 257, 285, *see also nathan;* entry, 246; 'viewed by,' 162 f., 269; explicative, 169, 242 f.; partitive, 188 197, 264, *also* 271 (34. 21); privative, 269
mānlamō, 205
maśas 7. 5, 'break out afresh,' 176 42. 6, 'waste away,' 292; inf. 8. 19, 179; verb. adj. 6. 14, 99, 184; *maśśath* 9.23, 'despair,' 105, 184
miśpar 16. 22, 'allotted,' 'appointed' (cf. Exod. 23. 26), 120
ma'al 21. 34, 'infamy,' 129
mifga' 7 20, 'target,' 101; 36. 32, 'goal,' 279, *see bĕ*
mappaḥ nefesh, 190
mippĕnē ḥoshek 17. 12, 222
maqōm lĕ 16. 18, 221 f.
maraṣ, Hif., 16. 3, 'ail,' 209 f.; *nimraṣ*, 'be forcible,' 175
marashē leb 17. 11, 223
mishpaṭ 13. 18, 23. 4, 'just case' or 'cause,' 111, 137; 35. 2, 'proof of innocence,' 269; 34. 4, 'right course,'. 349; 32. 9, adv. acc., 'proper,' 348, *note* 2

niggarōth, 248
nadīb, 'despot,' 256, 263
nĕdūdīm 7. 4, plur. tant., 'tossing,' 100
nadaf 32. 13, 'vanquish,' 348
nīd sĕfathajim 16. 4, 210
nū'a 28. 4, 'wander,' 285 f.
nis'akū, 225
naḥal 28. 4, 'shaft,' 145
naḥla 31. 2, 'communion,' 262
niḥam 'al 42. 6, 'comforted for,' 292
naḥath 36. 16, 'comfort,' 274
niṭmīnū, 229
naṭa' 14. 9, verb. noun, 198
nakōn 12. 5, 'kick,' 194
neker 31. 3, 'dread,' 262
nikkar 34. 19, 'regard,' 139; *lō' n.* 21. 29, 'disregard,' 124; Hif. 7. 10, 34. 25, 'behold,' 'see,' 100, 139; Hif. 2. 12, 4. 16, 'recognize,' 'discern,' 92, 94; Hif. 24. 13, 17, 'know,' 130
nimhar, 'be confounded,' 169
niśśa', 4. 21, 'break off,' 164 f.; Hif. 19. 10, 'pluck up,' 123
na'ar, 'boy,' 25
na'ar 24. 5, 'homeless,' 256
nuppaḥa 20. 26, 247; *hippaḥ nefesh* 31. 39, 'snuff out a life,' 135
nafal c. *min* pers. 12. 3, 'fall short of,' 109; c. abs. inf. 14. 18, 'collapse,' 199; *hippil* c. *'al* 6. 27, 'cast dice,' ellipsis (cf. Josh. 23. 4, I Sam. 14. 42, Ps. 22. 19, Neh. 10. 35), 99; *hippil panaw*, or *h. 'ōr p.* 29. 24, 213
nefesh, 'serfs,' 200
nafshī, nafshĕkem, 6. 11, 7. 15, 10. 1, 16. 14, 210
niftalīm 5.13, 'schemers,' 96
niṣmath 6. 17, 'dwindle,' 99; 23. 17, 'be overwhelmed' (cf. Pi., Ps. 88. 17, 'overwhelm'), 285
niqqā 9. 28, 10. 14, 'absolve,' 105 f.
niqqar (Nif.) *me'alai*, 235

nasā panaw, 213; *n. 'ōr panaw*, 213; *n. mārōm 'enajīm*, 213, *note*; *nasē'a, tissā'eni, rūḥ*, 223 f.; *jissā'ehū wĕjēlek* 27. 21 (cf. *qāmū 'amadū* 29. 8, *'ēlek 'essā*, Hos. 5. 14), 132, 212
nishkaḥ mini regel 28. 4, 285 f.
nish'an, abs., 24. 23, 'be full of confidence,' 'of hope,' 251
neshef 3. 9, 'dusk,' 93; 7. 4, 'dawn,' 100
nashaq jad lĕfæ 31. 27 (cf. Ezek. 3. 13 and remark on verbs, p. 174), 136
nesheq 39. 21, 'battle,' 290
nathan qaraḥ c. *min* agent, 37. 10, 'ice is formed,' 141; *jitten lō labetaḥ*, 251; *mi jitten*, 197, 237
nitta', 'be stilled,' 162

śabab 10. 8, 'turn against one,' 185
śagar c. *'al* pers. 12.11, 'fetter,' 109; *śagūr* 41. 7, 'linked together,' 356
śakan 22. 2, text-corruption, 259; *lo' jiśkon* 15. 3, intrans., attributive to *dabar*, 'invalid,' 'have no weight,' 201 f.; *haśken* c. *'im* pers. 22. 21, 'become reconciled,' 133
śalled 6. 8, 'leap for joy,' 98
śammer 4. 15, 'stand on end,' 95
śefīḥa, 'torrent,' 199
śuppaḥ 30. 7, 'be huddled together,' 130
śefer 31. 35, 'bill of indictment,' 266; 37. 20, 'writ,' 284
śether 24. 15, 'mask,' 130; *basether* 31. 27, 'mysteriously,' 136, 264

'ab, 'clouded sky,' 280
'ad, adverb, 179, 198, 276
'eda 16. 7, 'legion,' 215 f.
'ăwīl, 'insolent youth,' 215
'awōn, 'guilty conscience,' 202
'azab c. *'al* and refl. pron., 'give way o,' 185
'ūf, 234 f.
'ūr 41. 2, trans., 'stir up,' 355; 14. 12, intrans., 'stir,' 113; *he'īr* c. *al* pers. 8. 6, intrans., 'be moved in favor of,' 102; *hith'orar* 30. 31, 'be elated,' 'triumphant,' 136; *hith'orar* c. *'al* pers. 17. 9, 'be roused to confute,' 219
'al comparison, 277; 'in spite of,' 185; 'on account of,' 275; = *'el*, 156
'alal 16. 15, 'thrust,' 218
'alūmīm, gender, 243
'ălōth 5. 26, 'be brought in,' pass. inf., 97
'im, 'in the presence of,' 262
'am gār, 285
'amad 4. 16, 37. 14, 'pause,' 'hold,' 95, 141; 32. 16, 'stay silent,' 348; inf. 23. 10, 'conduct,' 265
'amal, gender of, 245
'anā 9. 32, 37. 23, 33. 13, 'give accounting,' 86, 105, 282 f., 351
'anwē 24. 4, 256 f.
'afar, 'earth,' 238; ellipsis, 45, *note*, 177, 228, 251; *'afar wa'efer*, 292
'eṣa 38. 2, 'design,' 147
'ereb 7. 4, 'night' (cf. Ps. 30. 6, Prov. 7. 9), 100
'arā, Nif., 247 f.
'ōrĕqaj 30. 17 b, 123
'atta, denoting sequence, 197, 199; used of future, 178
'athīd, 'equipped for,' 'expert in,' 158

paḥad 21. 9, 22. 10, 'disaster' (cf. Is. 24. 18, Prov. 3. 25), 127, 131; *belī paḥad* 39. 16, 'without care,' 354; *qōl pĕḥadīm* 15. 21, 'dreadful sounds,' 115
pīd, 194
pĕlagōth, 'herds,' 243
pallaḥ, 'strike,' 'thrust through,' 217 f.
palleṭ mishpaṭ 23. 7, 'obtain right,' 265
pelīlī, 263
pa'al c. *bĕ* pers., 269
paqad 'al 36. 23, 'call to account' (cf. paral.), 140
paraṣ, 218
pereṣ, 218
pirḥa, 234
pesha', 202

ṣaba', 'bondage,' 'toil,' 'misery,' 176, 186
ṣiwwa 'al 36. 32, 'direct,' 143
ṣalmaweth, 157
ṣela', 'fall,' 'ruin,' 230
ṣa'ir, 'low,' 'contemptible,' 214 f.

ṣafan 23. 12, 'cherish,' 134; *ṣ. leb min* 17. 4, 'close the mind to,' 120; *niṣpan* c. *'eth*, 'set apart,' 255

qadmōnīm 18. 20, 231
qadar, 'turbid,' 6. 16, 'gloomy,' 'grief-stricken,' 169
qaṭaf, Nif., 8. 12, 'be nipped' (cf. Syr. *'ethqĕṭef*, used of 'blasted' hopes), 99
qāmū 'amadū, 211
qen 29. 18, 'brood,' 211
qin'a 5. 2, 'passion' (cf. Cant. 8. 6), 96
qaṣir, 211
qinṣe, see *sīm q.*
qeshī, 269; *hiqsha* c. *'ĕl* pers., 'defy,' 181

rō'sh kōkabīm, 'starry dome,' 260
rab, 'mighty,' 271; *rob koḥ* 23. 6, 'overwhelming power,' 137; *rob* c. *ṣĕdaga* 37. 23, 'abounding in,' 144; *rob* c. *shanīm* 32. 7, 'advanced in,' 347; *rabbōth* 16. 2, 'enough,' 209
rabbaw, 217
rogez 3. 17, 26, 14. 1, 'trouble,' 'agony,' 94, 112; *rogez qōlō* 37. 2, 'rumbling of His thunder,' 145; *ra'ash wĕrogez* 39. 24, 'rage and fury,' 150
raga' 26. 12, intrans., 'be stilled,' 282; *rega'* 21. 13, 'peace,' 249
rūḥ mibbinathī, 242 f.
rāmīm 21. 22, 250 f.
razam, 203
raḥab 36. 15, ellipsis, 274
reḥem, mereḥem, ellipsis, 158, 287
raḥaq c. *min* pers. 30. 10, 'hold aloof,' 118; *hirḥik* c. *me'al* pers. 19. 13, intrans., 'hold aloof,' 124; *hirḥik* 13. 2, trans. 'remove,' 111
reśen shillaḥ, 215
reshef, 168; *benē reshef*, 'impetuous spirits,' 168

se'ēth, 'appearance,' 'apparition,' 'emerge,' 195, 265; *mas'ēth*, 195
saba' c. *min* or acc., 237; *lō' tisba'u, nisba, mibbĕsari, — ō*, 'not get enough of feasting,' 'feast without stint,' 237; *lo' jada' sabĕ'a*, 244
sagī kōḥ, 282; *mishpaṭ*, 282
siḥ, 177

sīm 'el leb 36. 13, 'heed,' 273; c. *bĕ* 23. 6, 265; c. *'al*, 271; *mibli mesīm* 4. 20, ellipsis, 'unheeded,' 164; *s. lamarōm* 5. 11, 'exalt,' 169; *s. lĕ'al* 24. 25, 'prove to be empty,' 131; *s. qinṣē lemillīm*, 229
sĕ'ippim 20. 2, 'reason' (cf. paral.), 242; 4. 13, 'reveries,' 162

shō'a I (*mĕshō'a*) 30. 3, 38. 27, 225, 228
sho'a II 30. 14, 225, 234
sha'al c. acc. pers., 225, *note*; c. acc. *rei*, 225
shūb 39. 22, 'draw back,' 150; *heshīb* 39. 12, 'bring home,' 150; *heshīb* 20. 18, 'give up,' 126
shaw, 176
shūf, 184
shūr sheḥaqīm, 'banks of clouds,' 276
shaḥad c. *ba'ad* pers. 6. 22, 'ransom,' 99
shaḥath 9. 31, 'mire,' 185
sheṭef 38. 25, 'torrential rain,' 288 f.
shīth jad (kaf) 'al, 185; *j. 'al shenenū*, 'arbitrate,' 185; *sh.* c. *min* pers., 'leave in peace,' 187
shallaḥ, ellipsis, 25, *note* 2, 178, 200; *sh. jad* c. *bĕ* pers., 'kill,' 227, 228, *note*; *shullaḥ beraglaw*, 230
shalam 9. 4, 41. 3, 'escape unscathed,' 181, 355
shalōm 25. 2, 'harmony,' 141
sham, shama, 21, *note* 2, 159
shamĕ'ū wĕjidděmū, 212; *sh. wĕjaqshībū*, 212
shamam c. *'al rei* 17. 8, 18. 20, 'be appalled,' 119, 122; *hesham*, 21. 5, intrans., 'be dumbfounded,' 127, *hesham*, 16. 7, trans., 'bring ruin upon,' 215
shen, 'jag,' 'peak,' 290
shō'a, 'tyrant,' 263
shafaṭ, Po. partic., 'opponent,' 184
shaqad c. *'al rei*, 'care is taken,' 252
shaqaṭ, Hif., 37. 17, 'lie still,' 141, 213
shoresh 28. 9, 'base,' 145; *sharshe regel*, 197

tohū 6. 18, 26. 7, 'void,' 99, 281; 12. 24, 'waste,' 110
taḥŏla, 164
tawī, 'I stake my life on,' 265 f.

tūshīja, 'substantial,' 'salvation,' 169, 173
taḥtaw, 183
tĕkūna 23. 3, 'abode' (= *maqōm*), 137
tamah c. *'al rei* 36. 28 b, 'marvel at,' 276; c. *min rei* 26. 11, 'be confounded,' 144
tĕmīm dĕ'īm, 'absolute wisdom,' 275 f.
tēmān, 290
ta'ă, 290
ta'alūmōth ḥokma 11. 6, 188
tĭfla, 156; *nathan t.* c. *lĕ* pers., 'impute blame to,' 156; *sīm t.*, 'take umbrage,' 156
tafar 'al 16. 5, 'tie around,' 110
tōfeth lĕfanīm, 'manifest example,' 216
taqaf, 'charge on,' 204
tshwh, 224 f.
tsh'wth, 278